

# The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

S. E. QUIN, *Business Manager*

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## EX-SERVICE MEN

**W**HAT shall the nation do for the ex-service men? All honor the spirit of the hero who answered the call of his country and went forth to the Great War. Shall America offer a grant to the man who returned in the fullness of his strength? Does such a proposition magnify or discount his patriotism? Opinion is divided.

On one question there is no division. We must provide in the most generous measure for the men who came home disabled. For this we are spending hundreds of millions. No true patriot raises the least question for such expenditure.

There is another kind of "service." The man who enters it is called a "minister." His title means that he is ready to serve all. He is everybody's friend. He visits the sick; cheers the lonely; uplifts the downcast; comforts the sorrowing. Every community needs him. Every home, rich or poor, welcomes him. He is a messenger of good cheer, an apostle of the faith. He does not prescribe where he shall go, or what he shall do. He ministers wherever human need calls.

Ordinarily he labors on the scantiest support. He can gather no reserve for the day when he shall be an "ex-service man," retired by age or disability. The church must see him through. The right to an adequate provision for age inheres in the vocation. Every self-respecting denomination is providing for its own. The motive is not charity but justice; not pity but gratitude; not the relief of poverty but the discharge of a debt of honor.

With us of the Congregational churches the demands are far beyond the resources at present provided. Few understand how much is needed. The Pilgrim Memorial Fund eventually will bring a new day. It helps men, now in active service, to provide for their age. But the support of those already retired is far beyond its power. The stress of their need grows more severe. The number of pensioners of the Board of Relief has increased seventy-four per cent in six years. Scores of new grants have been made in recent months and others are pending. The income of the Boards—State and National—in 1921 was some sixty per cent greater than the distributable income of the Pilgrim Memorial Fund, yet it was utterly insufficient for adequate grants.

A meager two per cent of the apportionment has been assigned to this debt of honor. In some states this is cut to still more trivial scantiness. Is it fair? Let the churches answer! Let them study anew their duty to the ministry! Let them eagerly co-operate with the minister while in active service in protecting his age through the Annuity Fund! Let them with generous gifts empower the Board of Relief to care graciously for those now in the evening of their days! So shall they inspire their leaders to yet greater devotion and, by exalting the dignity of the ministry, help it to win most capable recruits.



# THE COMMISSION ON MISSIONS

## PREVENTION BETTER THAN CURE

### A Message to Congregational Ministers

*By Ernest Bourner Allen, D.D.*

**A**S a busy pastor, just like the rest of our more or less 5,665 varieties, I have been running over the things which might be said to our church people in connection with the present world situation and the burdens it brings to Christian people.

We are all fairly aware that there has been a war and that living costs have soared tremendously. The operating expenses of business concerns, homes, schools and churches have increased enormously. It has been so after every war and each generation has met its own crisis with courage and success. I am saying to our people I think they will do the same! They are doing so now and would probably do it better if we got the facts to them properly and promptly. It is a splendid achievement for our Congregational churches to increase their gifts one hundred per cent in 1920 as compared with 1918, and then to have held them level through the hard year of 1921. It is a Verdun achievement. We have said to the forces of disintegration and unrighteousness, "You shall not pass!" There have been heavy losses and noble sacrifices but the line still holds! We are going to bring up reserves from somewhere and push forward to victory. We cannot afford—and we do not intend—to permit a serious sag in our sacrifice, just when the worst is over and we begin the slow but sure journey to new goals of conquest for Christ. Let us commend those who have done well in these hard times and encourage "every man his neighbor," his minister, his loyal givers, and his indifferent friends!

And of course—this too I am saying to my own people—there is the second mile to go! Who will go? It must be a matter for which men volunteer and not a matter of compulsion. So-called drives, campaigns, movements, will not be in the program. Every man with the spirit of the second mile in his heart will be glad to know of other men—and women—who are going farther than at first they felt compelled to go. It will be helpful then to list these folks who feel the inner urge to do something extra for the Kingdom. But this cannot fairly be called a new "drive." It is simply completing the journey or the job which we set out to accomplish. Jesus called on his disciples to go "the second mile" in order to prove the real spirit of service within them. The first mile was one of obligation, of duty. It was paying one's taxes. The second mile was one of voluntary sacrifice. It paid no tax but proved one's spirit of unselfish helpfulness.

The second mile is calling Congregational Christians today. It represents



our share of the world need today. It is no more—and it ought to be no less—than the share which other Christians are asked to carry. They face the same problems which we do. We are as able as they are to meet the need. We ought to do better in raising the Apportionment in 1922 than last year. We are not speculating or experimenting in unknown factors, but carrying on the most stable business in the world, the work of the Kingdom of God. We must rely on God and the second milers! Extra gifts in all our churches on the regular apportionment will enable us to march up to 1923 with debtless delight! There are eight months in which to do it. Many experts tell us that by and large business is slowly but surely improving. In some sections it is more evident than in others, and these who are stronger will help to carry the load for those who are weaker. There are still degrees of sacrifice into which many may be initiated, because they willingly take on the service of the second mile.

I am praying that the psychology of the second mile may seize upon my own church so that the mind of the church may be a unit in its purpose of sacrifice. Much depends upon me as the minister. There must be appreciation of what has already been done, a summons to that loyal group who always get under everything promptly and cheerfully, and a leavening of the whole membership with the facts and their appeal. If “the people have a mind to work” we can build that part of the Apportionment, over against our own church, which defends the Kingdom against debt and defeat and so encourage those who defend the wall at other points. Let every minister and every church raise the Apportionment wall to the level our leaders agree is essential in order to make it a sure protection against failure and loss. Would God a tidal wave of purpose might sweep over the heart and mind of our Congregational Churches today so that we might meet our duty and be spared any anti-debt campaigns in December!

**Prevention is better than cure!** It is better to build a strong railing of gifts, fully up to the Apportionment, at the top of the precipice of debt, than to operate an ambulance full of special appeals and “drive” bandages at the bottom of the precipice—which is the end of the year!

**Verbum sat sapienti Congregationalistioni!**

Dr. Allen's article is in accord with a statement adopted by the Executive Committee of The Commission on Missions, March 21st, which is as follows:

“In order to prevent disastrous debt in all our boards and societies at the close of the year, and also in order to share the burden of our weaker churches in sections where crop failures and other conditions seriously impair their ability, we urge all our churches to make vigorous endeavors to complete their missionary apportionment for 1922 as early as possible. Moreover, in the face of present needs, the Commission on Missions calls for volunteers to undertake the additional burden imposed by this situation. We call for five thousand men and women from our churches who shall become ‘Comrades of the Second Mile’ by making individual gifts which shall total \$500,000 in sums of not less than \$50 each.”



## THE PASTORS' SECTION

### WHAT MAY A LAYMAN REASONABLY EXPECT OF HIS PASTOR?

*By the Man in the Back Pew*

**F**ROM my vantage point I have been taking notes and making observations. Just in front of me on the side aisle sits Adam Jones, in an inconspicuous location, with Eve, his wife, and their family of children. If that pew was not filled every Sunday morning, rain or shine, it would attract attention, but just because it is always filled, that fact has become a fixed quantity in the minds of pastor and people of our church.

It occurred to me to ask Mr. Jones a few questions, and after modestly saying he had nothing to say, he proceeded to say several things in answering me which seem worth considering, and I am passing them on as food for thought and prayer.

First of all he objected to the form of my question. Said he, "I don't expect anything of my pastor. I expect to *give* my pastor loyal and hearty support and affection, and what I get from him is only what the whole church membership receives as the reflection of that affection. He gives me sincerity in all that he says and does, whether in the pulpit or the home, on the street or the public platform, on the golf links or leading the prayer meeting. His daily life and conversation are a window into his heart, so that we all realize that he holds his calling as from God, and his association with us, his people, as a precious privilege, and an opportunity for learning lessons from the book of life; while he teaches us the riches of God's revelation, in his messages of the past and of the present, and in the Gospel of Christ in its applications to the problems of today in our every day occupations. I am sure of his real interest in my effort to be a better husband and father, and to become intelligently interested in the work of the church and the community, and there is no one to whom I go more gladly for counsel and help, for I know he is sincere.

"And then, I am sure of his sympathy. He is a genuine pastor, caring for his flock, and sharing in their trials and troubles. When sorrows and anxieties shadow the home he is most welcome, for my wife and I, and the children too, know that he will share the troubles and make them lighter by the simple fellowship which does so much. When the Angel of Death comes he grieves with us, and yet does not forget to bring with him the spirit of consolation and of triumphant faith. When sickness, or pain, or any of the experiences which hurt the spirit and bruise the soul, depress and sadden the household, he is a welcome visitor bringing the assurance of human friendship and fellowship, and of God's love and sustaining care in such time of greatest need.

"And again, I rely on his common sense. His words from the pulpit make clear the meanings of the matters of faith and doctrine which I need for my guidance and inspiration. They do not raise questions and leave them without answers, nor do they attempt answers without full consideration and study. When he speaks I am sure I can depend on his careful, conscientious search for the truth, and his willingness to consider every point of view, with



no petty pride of opinion to cloud his clear vision. If he was in commercial life this same quality would mean success, and it means it equally in his pastorate. His judgment is good and his counsel valuable in the matters of his particular line, and he does not expect to be an infallible guide in other things, but to secure the benefit of other men's knowledge and experience to qualify him for better service.

"To be sure, I count on him for special knowledge because of special training, just as I have had training in my own work, and have acquired certain ideas and practises for which others have had no opportunity. He knows how to make a program of service in which each part shall fit every other and build up a cumulative effect, making the whole a unit. To accomplish this result requires the cooperation of choir and organist, and the awakening of a reverence and respect without which the machinery will go heavily and creak. He knows how to read the Bible, bringing out the music of its familiar words and giving them new meaning, making sure that the younger children understand what they hear, and on occasion, explaining for both young and old the peculiar use of phrases and expressions to which we have become accustomed, but which convey a different sense from that which our translators understood. He sometimes employs a modern, every day version to bring out the ever new and living meaning for us, and is always trying to make the book a vital element in our lives, read and used not as a matter of duty, but for its own sake and for its present interest and inspiration. From him we always get the impression that the Bible is an inspiring, as well as an inspired book for him, and therefore we accept it as such for ourselves.

"He literally leads us in prayer, bringing us with him into the presence of God and talking with him as his son, failing in many ways, but beloved, and conscious both of need and of strength for the work to be accomplished. He lives in the present and not in the past, ready to advise study and reading to one, sport and athletics to another; patience and industry in this case, courage and action in that. Wise in counsel, with a grasp of the life and thought of the day, he is the friend and trusted counsellor of all. All of this is used wisely and carefully to guide and direct the thought of his people into spiritual channels naturally and inevitably, until the bringing of them into the church fellowship is only the next step. My children, with this teaching and training, seem never to have known the time when they were not in that fellowship, and the church grows from year to year as a fruitful vine, with strength increasing as the roots strike deeper into fertile soil."

I suggested that it seemed a little as if the different points made would apply to any good Christian man quite as well as to the pastor. Mr. Jones took a moment for thought and then went on. "Maybe you are right in that idea; and why not? Every Christian man whether he is in the pulpit or the pew surely ought to show his sincerity and sympathy, with common sense, and the pastor in the highest degree. But perhaps I need to add the expectation of consecration as the thing which is to emphasize and color all the others, and distinguish my minister from the man in the pew. Not in kind, for every Christian life should be governed by true consecration, but in degree. A real call such as came to the apostle, at the beginning; a growth in grace and knowledge of God and man, such as Christ showed in its highest degree; and a devotion and energy consuming all the strength and power of life, and enduring even to the end."

I felt that my questioning was ended, for my modest layman had given far more food for thought, for both pastor and fellow members, than we were likely to put into life and practise. How about it, brethren? Is Mr. Jones reasonable in his ideas?



# THE AMERICAN MISSIONARY ASSOCIATION

Those who have followed the A. M. A. publications in The American Missionary cannot have failed to recognize the satisfaction and grateful appreciation which have always greeted the spirit and fact of Southern co-operation in the work which engages us. These appreciations have been greatly multiplied in recent years as we have regarded the growth of Southern co-operation with the Negro and disposition to help him make all that he can of himself and his race, and the Christian recognition of his rights as a man and a citizen.

Every sign that comes to us that the leaders of the South recognize the clear and positive truth of the teachings of Jesus Christ in their responsibilities toward the Negro and their desire to meet them is gladly noted by us as one more link in the chain of sympathy and fellowship which North and South have for each other. Hence, co-operative agencies in the South which are now repeating themselves in various parts of our common country—the South—are full of cheer not only for the Negro, but for the white man as well, and encourage us greatly in our steadfast purpose to work heartily with all those who believe in the fatherhood of God and brotherhood of man, and who will accept what this means. If Christianity, that which is real—not that which is so often conventional and partial—cannot solve and adjust fairly and squarely all relations and duties between man and man, then no wisdom or plan or purpose which is less than this will do it.



In this, our Southern Congregational churches of both races have a great opportunity if only to show what real Christianity is, what is its spirit, what its meaning and obligations, and how it can rise above all that is unworthy, above prejudice, above the spirit of caste into the real largeness of all that Christ stands for in human relations. We do not sympathize with those in the white South who with such meticulous care seek to keep the Negro out of sight, and who criticise us for declining to hide him away among the other races where he will not be so visible; we wish visibility.



Those who would get a Southern view of Negro rural life will do well to read "Birthright" by T. S. Stribling. It is one more side light to show how great is the call for such work as the A. M. A. and kindred societies are doing; a story—where fiction and truth come together—of a Southern Negro who had made his way through Northern schools, and had been graduated at Harvard, and had returned to his birth-place near Jonesboro, Tennessee, with a long cherished purpose to seek the uplift of his own people. His lamentable failure and incidentally the reason for it largely in himself are realistically told by a Southern writer who knows the conditions so dramatically drawn. But the implication that this failure is typical of educated Negroes is so contrary to fact that it is well nigh vicious; as is the implication that Negroes in the South are expected to be short in honesty and virtue. This is counterbalanced, however, by the frankly revealed immoralities of the white people in the story. The story in itself becomes a strong appeal for the education of millions who are yet in bad environments and in the bondage of ignorance and its attendant evils. One reading it will continually think how much remains to be done.





## STOCKHOLDERS' MEETING FOR MAY

**T**HE Executive Committee of The American Missionary Association is the chosen agent of its stockholders; for every contributor today and every son and daughter of those who made such splendid investments yesterday are stockholders. We are answerable to you as stewards to whom you have entrusted sacred and solemn interests. Come, gather about the table for we must make our report to you and you will give us your instructions. We will go just as far as you command, but can not go further.

**Assets:** For seventy-five years you and your fathers have been accumulating the following assets: Schools, Teachers, Pupils, Graduates, Churches, Missionaries. These are all cold facts but close your eyes and let them resolve themselves into Personalities—Souls, Sons of God. That is a capital sum which solemnizes us by its richness when we meet upon the second Tuesday of every month to guard and increase it. For our stewardship of these lives we must render accounting to you and to God. We have no adding machine that can tabulate the activities and the possibilities of these assets. If you could look into the faces of just one of these groups you might understand—a little at least.

**Liabilities:** These peoples are looking to us and to us alone for the things they need—the things we and ours have always had. If we fail them, to whom can they go? Through the seventy-five years we have taught these to look to us for friendship, for education, for the Gospel of Christ and in practically every field we are their only friend. It is after all a serious responsibility to have invited the trust and expectancy of these thousands and thousands; and if we shall fail them?

That is what we are here solemnly to consider. We have stretched every dollar to its utmost during the past year. We cut down the work to minimum without actually cutting out any field. And yet—and yet the income from the churches and individuals has decreased to such an extent that we face the closing of the year with a probability of from \$75,000 to \$100,000 deficit. In the face of this trying situation we come to you for instructions.

I. Shall we continue our present budget another year? That would seem to mean not only the above debt to carry over from this year but an equally large one to be added next. Your committee has taken the stand that we will not knowingly plan for a deficit! Are we right? We had planned to prevent this one, but we are partakers of the general financial depression.

II. Shall we abandon some of the work? Which? North Carolina? There is not a full public high school for Negroes in the state. You may go from Tougaloo for fifty miles in any direction and not find another open door for high school education for Negroes. Louisiana? Eight hundred thousand Negroes and two public high schools of four years education. New Orleans with 173,000 Negroes has one public school with a capacity of five hundred



pupils, and so it goes. Highlanders? We have only Pleasant Hill left. Shall we entirely abandon that romantic, historic work? The Indians? We have not paid the debt we owe this people. They are still our wards. The Oriental? America's attitude has already caused him to think our Christianity a mirage. If his greatest friend here in America—the Association—abandons him, he may well despair and go back to sit at the feet of Buddha. Porto Rico? But we alone are responsible for that eastern end with 125,000 souls and the Ryder Memorial Hospital is as splendid an incarnation of the Great Physician as there is under the Flag. Well, where do you vote for us to beat a retreat—if you do not want us to budget a deficit and if you do not want us to abandon the field?

III. Do you vote to increase our income? There is no source of such increase except you stockholders. Is this your command? We are sending out this referendum and your checks will be your votes. This must be decided by May 9th and what we receive from you before that date will determine our action and determine the budget for another year. If we do not receive a favorable vote before then we shall have only one alternative and that is to slam the doors in the faces of hundreds of boys and girls. God help us and above all help those whose needs are so great and whose opportunities are so few!

Your Vote, Stockholders! Your Check is your Vote!

G. L. C.

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## THE MIRACLE OF SPRING

After the dead leaves falling,  
 After the winter's snow,  
 After the March wind's blowing,  
 Deep in the sod below,  
 Things that in sleep were dreaming,  
 Seeds of a life now past  
 Stir with a life renewing  
 Under the stormy blast.

God, overhead, is keeping  
 Always his watchful care  
 And never a springtime faileth  
 Its blossoms of incense rare.  
 The bitter within the tree trunks  
 Is sweetening under the sun,  
 And under the lash of the north wind  
 Upward life forces run.

God knows it will soon be summer.  
 He knows that the winter is gone,  
 That his smile will melt the snowdrifts  
 For the flowers to feast upon,  
 And he that is faint and weary  
 And he who is winter-worn  
 May know that his south wind bloweth  
 The cold from his Easter Morn.

ALICE AMELIA FLAGG.



## THE CHURCHES' INTEREST IN RACE RELATIONS

**A**T the quadrennial meeting of the Federal Council in Boston in 1920, the white and the Negro leaders of the churches came to a mutual conviction that some new steps should be taken by the Protestant church to bring the ideals of Christian brotherhood to greater application on race relations in America.

The plans begun by the Federal Council of the Churches nearly a year ago to undertake active work in behalf of better relations between the white and Negro races in America have now been definitely advanced, and Dr. George E. Haynes will give his full time to this work of the Federal Council. He is the first Negro to hold a position of executive responsibility in the Federal Council.

Dr. Haynes has had fourteen years of experience in work for Negro welfare in promoting co-operative relations between the races. He was formerly Professor of Economics and Sociology at Fiske University and was the founder of the National League on Urban Conditions among Negroes. During the war he served the United States Department of Labor as adviser on matters relating

to Negro workers and their relations to white workers and employers, being known as the Director of Economics of that department. He has thorough educational preparation for his work, being a graduate of Fiske University and having received his Master of Arts degree from Yale University and the degree of Ph.D. from Columbia University. He is

well known in church circles because of his work for inter-racial co-operation through church channels. He was formerly a secretary of the International Committee of the Y. M. C. A., and has been a worker for a number of years in federation activities of the white and Negro churches. He is also widely known as a social worker because of his connection in former



DR. GEORGE E. HAYNES

years with the Bureau of Social Research and his study at the New York School of Philanthropy, and the authorship of books, pamphlets, and magazine articles on Negro life and race relations. He has lately prepared for the Missionary Education Movement and the Council of Women on Home Missions a study text-book, entitled, "The Trend of the Races."



## INTER-RACIAL CO-OPERATION

**I**NTER-RACIAL co-operation between white and colored people in the South in some sections has made great strides. One of the men at the heart of the movement from its earliest stages, whose voice and pen have been most potent all

along the line, has been Prof. Edwin Mims of Vanderbilt University. Let him tell the story of the beginnings and spirit of the movement:

"Soon after the signing of the armistice a small group of representative southerners realizing the relationship



of the races would doubtless be strained by reason of the return of the Negro soldiers and the participation of the masses of the Negroes in the patriotic campaign and the drives of the war, concluded that the delicate situation could be met only by intelligent and constructive plans. A representative citizen or two from each of the Southern States and three or four other men who have had large experience in managing funds for Negro education were called into conference. Gradually other prominent leaders have been added, until now there are representatives of every denomination, every profession, almost every shade of opinion. From the first these leaders have called into consultation the wisest Negro leaders, eight of whom now are members of the central committee. These men have brought to the meetings of the committee data from their localities and have helped formulate a program of action as an ideal towards which to work. Every one is a southerner who realized that tact, patience and courage would be needed.

"The program which they decided

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## WHAT SAY YOU TO THIS?

**T**HE Catholic Board of Mission Work among the Colored People recently issued a report on its work during the last ten years. Sixty new parishes have been organized and in many of them schools have been started. One hundred and eighty-seven priests are carrying on the missionary work, and all but fifteen are self-supporting.

Converts are being made so fast that it is becoming a problem to find means to instruct them; vocations and financial support are needed to solve the question. Ten years ago practically no money was spent for the support of these missions; now nearly \$100,000 a year is contributed. Two hundred and seventy-five Sisters of the colored race labor among the Negroes and nearly 600 white Sisters.

called first for justice in the courts and especially opposition to lynching under any circumstances; second, economic justice; third, adequate educational facilities; fourth, improved living and sanitary conditions; fifth, recreational advantages; sixth better traveling facilities; seventh, welcoming the returning colored soldiers. It was fully realized this program would not suit conservative and prejudiced southerners, but these leaders felt that it was thoroughly in line with the best southern tradition and that they had back of them in their insistence on these fundamental demands the spirit of the great southerners of past and present. More important than any item in this program, however, is the fundamental idea of the whole movement—that this delicate problem can be met only by conferences between those who are involved, conferences that shall not be called after an emergency has arisen, but that shall be held constantly and periodically. Everything depends on the ability of the two races to come together in a sympathetic relationship."

The progress of the work is best understood by reading this report on some of the states and cities:

"The 1,200,000 Negroes of Georgia eleven years ago could not find 100 Catholics among them. Today more than 1,200 of their children are studying the catechism like ours in eight Catholic schools. Each one of these little ones is a missionary carrying God's truth to the cabins of their parents and neighbors. There are not priests and Sisters enough today to instruct the converts as fast as these little missionaries are leading them in.

"Ten years ago the great state of Louisiana had one struggling Catholic parish for 800,000 Negroes. Today the Diocese of Alexandria has three parishes or missions; Lafayette four, and the Archdiocese of New Orleans



six and one new one started last September. It is the Catholic awakening that is doing all this, all of us working together.

"Ten years ago Mobile had one parish for its Negroes, and could count no more than eighty members, with a school of seventeen children, taught by a layman. Today the same city has three parishes, the oldest of 800 Catholics, and a Sisters' school; the second, of 600 Catholics and a Sisters' school; the third, of 400 Catholics and a lay Catholic school, and last year the good Sisters opened a new school in a fourth quarter of the

city to be the nucleus of a new parish next year. All converts! No immigration. They are seeking the light.

"Eleven years ago there was in the state of Mississippi one colored parish and a little mission one year old. Today the Josephite Fathers have four parishes with schools in the southern part of the state, and the Fathers of the Divine Word have four in the northern part. Besides, each of these is a center from which several prospective mission activities are carried on in surrounding towns and villages, with the view to future parishes when we can help them."



## A WORD TO OUR STUDENTS

Suppose you do not cultivate the reading habit, what are you going to do when you get old and are out of the currents of life, and the activities which formerly took your thoughts and your time have passed on to others? It will be a doleful time for you to sit and twiddle your thumbs and wait for the undertaker.

But if you shall have a real love for books, for good and wholesome literature, you can snap your fingers at old age, and enjoy yourself in spite of the years. Professor Silliman—the father of chemistry, in this country at least—when he was Emeritus on account of his years, in a lecture to our class told us of the positive delight which he now had when duties were no longer pressing in the company of his books. He assured us that he was never without one to his hand. He took them up at all odd moments. He would read five minutes while waiting for dinner. Books of literature, books of art, books of history, books of science—not trashy novels—and many a book was his companion when he was having what others called idle

time, and many a one had to be mastered in this way as well as in the longer periods in more prolonged satisfaction, so that he never knew the meaning of ennui. He was always in good company who commanded his interest. He never had a dull hour.

Others not so learned as he have had a like experience, and time has never been long enough for them. I have seen many people in places of popular resort who with all their wealth looked bored beyond expression—unhappy in trying to kill time—rushing from one thing to another "to pass away the time," dismal because they did not know the glory of books. You need never be lonesome if you have this secret of enjoyment, but if you will look forward to it you will begin now and make it a habit, a second nature. We hope that you will live to be old, and that you will be glad of it when you are. Have a real book hunger and an appetite to satisfy it, and you will not be half so old as you will be without it. Use it and keep at it, and you need not dry up and go to seed because you are old.



## RULES FOR OPTIMISM AND PESSIMISM

"Living in the passive voice, intent on what you can get rather than on what you can do; in the subjunctive

mood, meditating on what might be, rather than what actually is; in the past or future tense, either harping



on what has been, or worrying about what will be, rather than facing the facts of the present; in the third person, finding fault with other people instead of setting your own affairs in order; in the plural number, following the standards of other people rather than your own perception of what is fit and proper. Pessimism is the logical outcome of that way of looking at life."

"Optimism accepts with open eyes all the hard facts on which pessimism builds. Live in the active voice, intent on what you can do rather than on what happens to you; in the indicative mood, concerned with facts as they are rather than as they might be; in the present tense, concentrated on the duty in hand, without regret for the past or worry about the future; in the first person, criticizing yourself rather than condemning others; in the singular number, seeking the approval of your own conscience rather than popularity with the many; and since you must have some verb to serve as a paradigm, take the word the old grammar taught us, *amo*, I love; i. e., the spirit of grave and generous devotion to every human claim and tie. Whoever lives this life is bound to find it full, rich

and glad and an optimist." These definitions are by Dr. William DeWitt Hyde.

The A. M. A. is an optimist. It believes in better days. It works for better days. It believes that the Christianity of our country is going to maintain and sustain its Christian institutions and that it will not suffer them to suffer. It believes that the millions of semipagans who were given their freedom by the will of God and the fidelity of man are not to be left in the conditions in which these millions now are. There is a loud call for a long work in the way of their redemption and for a better world where they live.

There is enough of sin and sorrow where there might and ought to be righteousness and joy to invite pessimism, but the A. M. A. is not a Pessimist. There are tendencies that are full of peril to a Christian civilization, and which if not checked would break it down. Often in view of the evils so patent on every side the question will arise whether the human race is not degenerating rather than advancing. But the A. M. A. is no pessimist even when it has an appalling deficit rudely staring in its face. We have seen better days, and will again.

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## IN THE CUMBERLANDS

*By Elizabeth L. Fletcher, Teacher*

**I**DE, rolling uplands, stretching far as eye can see beneath an infinite reach of sky—a road that winds in and out around the curving slopes, and climbs its tortuous way over the rocky hillside and between the nestling grey houses of the village—the white buildings of the Academy, seen against a veritable tapestry of trees, crimson and green and gold—such is Pleasant Hill, Tennessee, in October.

Here, where the mountains, though invisible, breathe zest and vigor, some two hundred boys and girls, young men and women, have gathered from all over Tennessee and from a num-

ber of other states to get an education at Pleasant Mill Academy.

"The Optimist" reports a greater interest than ever before on the part of the village and neighbors, and we can the more readily believe his kind words because Brown-town has come to school. Brown-town! The children of that neighborhood have been angled for, unsuccessfully, for years, and when little barefoot Browntown came up to school this fall the surprise and delight were great. At first he was just a day scholar—a little boy who somehow had a realization that he could learn much more at Pleasant Hill



Academy with its longer term than at the little country school, held in the stuffy church-house near his home—a little boy who cried to go to Pleasant Hill Academy till his father had to yield; but lately he has crept within its magic circle. "It is growing dark nights and soon cold will add its discomfort—couldn't he stay at the Hall with the boys and work his way?" He must have been successful in his pleading, for recently he was seen wriggling happily against the post of the porch at "Dodge"—the boys' dormitory—first fruit of our Browntown harvest.

Pleasant Hill offers the twelve grades which prepare for the State University at Knoxville.

All the way from these children of seven up to the tall young folk of high school, flows a life of zestful work and play—of large opportunity—of wider mental and spiritual horizons.

Small wonder that four or five applications are received daily! If only we had the means to take them in!

Upstairs in the domestic science building the girls are learning to cut and make clothing for themselves. And to cook; at the beginning of the school year they make gallons of apple-butter and catsup for the school. Downstairs are held the fourth, fifth and sixth grades. Several big boys of seventeen and eighteen sit among the younger pupils, patiently struggling to pick up the dropped stitches of their book-learning—boys who have been working in the mines and on the farm. Most of these young folk have had an experience full of hard

work, girls of twelve and under doing the family washing or working with brothers in the field and behind the plough. One boy of sixteen is managing the farm of nearly a hundred and fifty acres for his widowed mother, and hires a man to do his work when he comes up to school.

This is Pleasant Hill as visible to the eye—an old school with a new ardor and magnetism which has assembled about a hundred boarding pupils and an equal number of day pupils from the village and neighborhood; Pleasant Hill with its handicaps and limitations; Pleasant Hill with its infinite opportunity and its vision and its faith. Its platform

gives utterance to its spirit:

"A school where Christ is worshipped as the son of God.

Where the Bible is revered as the Word of God.

Where the Home is exalted,

Where Motherhood is honored,

Where Child-Life is sacred,

Where Work is a blessing, and Service is a privilege,

Where Learning is a great opportunity,

And Giving is a Joy."

The salesroom offers such touching contact with human hearts. Listen to the saleswoman, "There was the poor old woman who was 'lookin' fer mournin' bunnits." Her husband had died the day before, and she was going to live with her daughter, giving up the old home. In the simple, friendly, southern way she shared her burden, hastening to add, 'My darter, she's good ter me!' That I saw, for when the poor soul's opened



WHEELER HALL, PLEASANT HILL



purse showed but a little change, the daughter hurried up, paying for the 'bunnet,' and getting several things as well for her mother, but that tear-stained, brave old face haunts me still. Then there was the fat, jolly, freckled mother of fourteen children, who brought a sample of her progeny along, and after making several purchases, declared, 'Wal, I jes am nachally 'bliged ter get sunthin' fer 'Gene.' I looked at the twelve-year-old boy, arrayed in about as little as

the law allows, his chest and 'tummy' half visible through the gaps in his dirty apparel, and fervently hoped he'd know enough to choose a shirt. I imagine my hysterical consternation when the lad solemnly selected a gaudy red tie!—of that ancient and voluminous variety termed 'Ascot. Then there was the girl of seventeen who came with her father from a far away cove; he was getting several coats for daughters to whom,

so it seemed, he was mother, too, and this girl watched with much excitement his various selections. 'Pappy, air yer goin' to buy that—an' that?' He just mustn't buy too much, for, if there was enough money left, she could own the bright, pretty felt hat and little muslin dress, which though faded, still had wear and charm. We heaved a common sigh of relief when he stopped in time, and my little friend clapped her coveted red hat on her

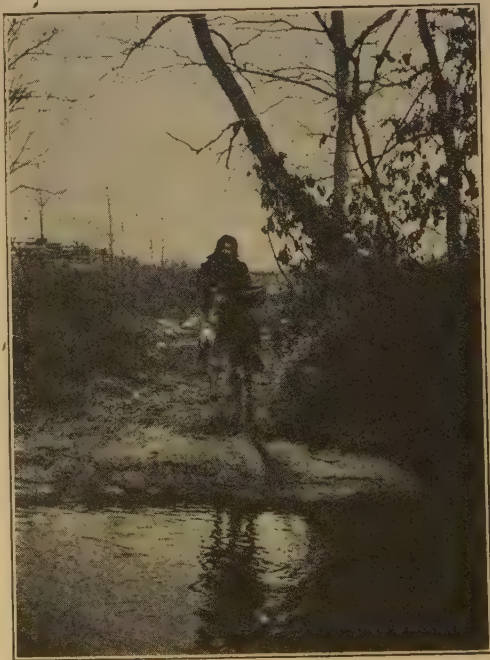
head and seized the beloved frock.'

Within the school circle life has much the same flavor—always appealing, oftentimes pathetic. So many of the students have stories—like E.—who worked most all summer, making crop for a rather niggardly and grasping father, and then at its close went to the mines and earned money for school, only to have it stolen as he was returning. Is it strange that the struggle seemed too great to this lad of sixteen, and that after a week

or two of school he ran away to join the navy? Or like L.—who lives with her widowed mother; they really are poor, but L. thought herself rich, for her mother was raising a fine colt for her which they proposed to sell, thus providing for this year's schooling; and then in a severe thunderstorm last summer the colt and its mother were both killed by lightning! But L. has a brave heart, and in spite of her loss

and her poor health has come back to school; she "aims" to be a teacher some day.

Atmospheres are illusive—one tries vainly to catch them in a net of words—but the life at Pleasant Hill seems characterized by a spirit of happiness and zest—the air of a big family where the interests of the individual are merged in those of the group—where loving helpfulness and personal encouragement stimulate a boy or girl to rise above temptation



THE TRAIL TO THE SALESROOM



and hardship—to become more than conqueror. Such strong, triumphant character it is the hope continually to develop, winging the common things

of the daily round with knowledge and vision and faith. So shall the strength of the hills contribute to the building of the Nation.



## TALLADEGA COLLEGE

*By Prof. E. C. Silsby*

**I**N many respects, Talladega College for Negro pupils occupies a strategic position. It is only seventy-five miles from the center of the Negro population in the United States, that center being near Fort Payne in the county of DeKalb. In the western part of the city, on elevated land, and in full view of adjacent mountains, it is at once "beautiful for situation" and in the enjoyment of climatic and hygienic attractions. The National Bureau of Education, in an exhaustive study of Negro schools, states that "Talladega College is the only institution in Alabama equipped to give education of college grade to colored people."

The college is fortunate in possessing the confidence of the white citizens. The Hon. W. T. Webb, while representing this county in the legislature, sponsored a bill incorporating the institution, securing identical privileges with those possessed by the leading white colleges in the state. Prominent citizens have always served on its trustee board. Major R. H. Isbell, Governor L. E. Parsons and Hon. H. L. McElderry have in succession been honored members of the board. These and others have been generous in their donations to the college and in their helpful influence.

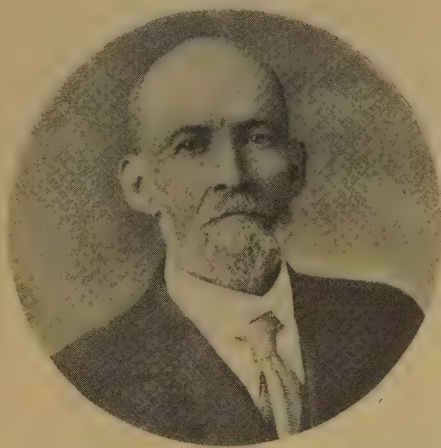
The patronage of the college has been more than state-wide. Eighteen states are represented in its student body and these youth come from families of character and distinction in their various communities. The subjects offered by the college in its curriculum have been selected with

reference to the needs of the race. The training of ministers and teachers has been made prominent and paramount; and the interests of the farmer, the mechanic, the trained nurse, the builder of the home and the church have all been regarded. A few figures will illustrate: more than two hundred men received their training for

the ministry in the seminary. The college has sent out scores of teachers into the public schools, academies and colleges as teachers, professors, principals, and presidents. Three went to Africa as missionaries under the Southern Presbyterian Board; two others are now there under the Congregational Board, and two others are in preparation for the same service.

The State Department of Education recognizes the fitness of the college graduates in education to receive teachers' certificates without examination, and five other adjacent states do the same.

The college owns over 500 acres of



E. C. SILSBY, LL.D.

farming land and a model barn. Every year the farmers are assembled for conference and instruction. Three former students are managers of school farms. Manual instruction for both sexes has long been given, and the college has supplied teachers of the industries for schools of varying grades.

A considerable number of graduates became dentists, physicians and trained nurses. One of these doctors was selected to receive the Rosenwald scholarship of \$1,200 for foreign study, and he is now in Paris. One of the last graduate nurses passed an examination before the state board,

received the title "Registered Nurse," and is now in charge of a hospital in Arkansas.

Civilization requires a variety of trained workers, and the college is attempting to meet such a demand. During the fifty-four years of its history it has graduated 591 persons, the first class going out nine years after the opening of the school. Living graduates are in thirty-one states, and the record of their work and worth in many a community is a fact well attested, while the character of its product in helpful lives and uplifting influence is worth more than can be demonstrated in figures.

\* \* \*

## CIVILIZATION AND JAPAN

[By Rev. Paul V. Waterhouse]

**W**HAT better way to win Japan for Christ—to save the Orient, yes, and the Occident, too, from the growing menace of an un-Christian civilized, military power such as Japan is coming to be—than to see to it that every Japanese who goes back to Japan (between five and six thousand go back every year) has come into contact with a living Christianity. If every returning Japanese were a missionary for Christ how long would it take for Japan to be evangelized? The responsibility is ours. Are we meeting it adequately? Is the church awake to the opportunity?

There is a feeling among the Japanese that the Church is not interested in them—that even Christians have more or less been carried away by the vigorous and often bitter exaggerations of politicians, newspapers and others, and are even actuated by a race prejudice which is not compatible with the teachings of Christ. This impression is more or less founded on fact for in some places anti-Japanese mass-meetings, where both sides of the question were not heard, have been held in the churches. One church member expressed it in this way, after prayer-meeting one night where the Japanese question had been discussed:

"I don't know whether it is American or not," he said, "I don't know whether it is Christian or not, but I'm ag'in the Jap!" Has such a prejudice a place in a Christian's heart?

This does not mean that we should vote for the yellow man as against the white man, not at all. Nor that we should open the doors of our country to free and unlimited immigration, by no means. To allow a great influx of Oriental labor into our country is not dealing justly either with the yellow man or the white man. Certainly not. To guard against a mass contact with its contingent problems and difficulties is absolutely essential. All far-seeing Californians and Japanese agree that severe restriction of the immigration of laboring classes is both necessary and right. But immigration restriction is one thing while the treatment of the aliens who are already here is quite another. The two should not be confused. Now the new law recently passed absolutely prohibits aliens ineligible to citizenship—Japanese—from renting land at all. This will have the tendency to drive the Japanese off the farms into the cities to compete in already overcrowded industries. Our problem will thus be increased and friction aggra-



vated instead of being relieved. The new law cannot affect immigration or the increase in population, and is, in fact, a hindrance to the Americanization of these people. Will this law not be more harmful than helpful to California, as well as detrimental to the friendly relations between two nations now at peace with one another?

There is no problem in the California Japanese situation which cannot

be solved by a sincere application of the principles of Democracy and Christianity. By strictly guarding the doors of immigration, and then giving equal treatment under the law to all, endeavoring to bring the different groups into closer contact with the best of American institutions and in touch with a vital Christianity, the problem will be solved almost within a generation.

\* \* \*

## THE LAW OF THE JUNGLE IN SAN FRANCISCO

**T**HE laws of the jungle seem to have become common practice in San Francisco Chinatown. The gunmen of the tongs have made killing so frequent and so cold-blooded that a Chinese from the country loafing about the streets and associating with the hired savages of the powerful chartered Chinese tongs comes to look upon murder as a not unusual incident of the struggle for self-protection and the satisfaction of self-interest. With organized murder breaking out almost every week at the command of warring tongs and the gun flashes in distant cities responding with electric swiftness to the death warrants issued from tong headquarters in San Francisco, is it any wonder that life has become cheap and law contemptible? Whatever the motive of Wong Taw's murderer he had easily learned the common practice of San Francisco Chinatown of shooting those who have injured you or whom you fear.

Wong Taw was a big, cordial, friendly man, always smiling, always ready to help and to make the best of difficulties. He was treasurer of the Chinese Congregational Church of

San Francisco, teacher in the night school, had been superintendent of the Sunday School. He was manager of a Chinese book and stationery store, well known and universally respected. In matters of interdenominational community service he was trusted and consulted, a valued helper of the Chinese pastors and American mission workers. One Monday morning, a distant relative came



WONG TAW

into the book store, and without any warning, or any hint of provocation or quarrel, drew a revolver and shot Wong Taw, then followed him as he sought to escape, and fired three more shots at close range with deadly effect. Later when captured he claimed that Wong Taw had been hired to kill him, and he sought to meet the danger and to protect him-



self as wild beasts and savages do.

American public sentiment has not demanded the same protection for Chinese life and property that it has for American. Gambling, prostitution, unsanitary conditions in housing, stores and streets have been tolerated in Chinatown when they were banished from other parts of our cities. Unscrupulous American lawyers and venal policemen have in the past taken advantage of public indifference to enrich themselves with the bribes of Chinese law breakers. Now in San Francisco and to a certain extent in other cities, Chinese gambling dens are closed, the red light district is driven out of Chinatown, the Chi-

nese slave girl traffic is vigorously hunted down.

And Wong Taw was not the only victim of this low social standard of human values. While he was dying at the hospital his sick-wife, two weeks old baby and seven other children waited for the sentence that was to fall on them of poverty and dependence. A promising girl half way through high school, her sisters growing up with all the cheery spirit and alertness of mind of their father—what chance is there for them, unless the church and society not only helps to meet their appalling loss, but makes human life in Chinatown a great deal safer and more worth while than it is now.

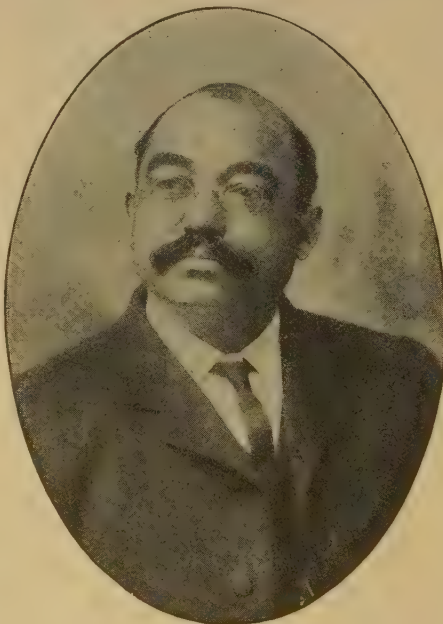
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### REV. FRANK W. SIMS

**I**N the death of Rev. Frank Walter Sims, the Association recognizes the loss of a pastor in our Southern church work of exceptional ability, choice character, earnest fidelity, and great usefulness. Mr. Sims was born April 5, 1865, in Aberdeen, Mississippi, and died in Memphis, Tennessee, February 9, 1922. He entered Tougaloo University in 1880, and was graduated from its normal department in 1883. He re-entered Tougaloo in 1887, and after two years there entered the theological department of Howard University, Washington, from which he was graduated in 1891. His first work of five years was with the church at Wilmington, North Carolina, which up to this time had

only white ministers; next Thomasville, Georgia, two years. In 1898 he was called to the pastorate of the Second Congregational Church in Mem-

phis, which he faithfully served nine and one-half years; thence, Beaufort, North Carolina, four years, when he was called to Troy, North Carolina, to act as pastor of the church and principal of the school. Here he was very successful in raising funds for a new plant. The result of his efforts in this direction amounted to a total of \$6,000. Just as this work was completed, fire destroyed Cooper Hall. He set



REV. FRANK W. SIMS

about to rebuild this home for the girls, but before his hopes were realized his health gave way, and he found it necessary to retire in 1921.



# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for March and for the six months of the fiscal year, to March 31st.

## RECEIPTS FOR MARCH

Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
7,141.18	1,973.12	1,153.17	33.32	5,117.10	15,417.89	4,322.17	19,740.06	6,828.10	26,568.16
7,902.73	1,872.22	1,877.02	11.00	2,785.63	14,448.60	5,521.28	19,969.88	4,662.40	24,632.28
761.55	.....	723.85	.....	.....	.....	1,199.11	229.82	.....	.....
.....	100.90	.....	22.32	2,331.47	969.29	.....	.....	2,165.70	1,935.88

## RECEIPTS SIX MONTHS TO MARCH 31st

Available for Regular Appropriations:

Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
102,341.36	4,377.69	21,569.36	488.43	80,030.47	208,807.31	9,176.47	217,983.78	44,599.84	262,583.62
103,297.80	4,974.99	15,366.69	619.51	60,689.79	184,948.78	9,462.20	194,410.98	26,239.24	220,650.22
956.44	597.30	.....	131.03	.....	.....	285.73	.....	.....	.....
.....	.....	6,202.67	.....	19,340.68	23,858.53	.....	23,572.80	18,360.60	41,933.40

Designated by Contributors for Special Objects Outside of Regular Appropriations:

Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1,732.29	1,094.38	5,234.75	63.00	.....	8,124.42	23,652.99	31,777.41	3,500.00	35,277.41
1,689.05	1,015.52	2,615.44	216.15	.....	5,536.16	31,332.11	36,868.27	800.00	37,668.27
.....	.....	.....	153.15	.....	.....	7,679.12	5,090.86	.....	2,390.86
43.24	78.86	2,619.31	.....	.....	2,558.26	.....	.....	2,700.00	.....

## SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations.....	262,583.62	220,650.22	.....	41,933.40
Designated by Contributors for Special Objects.....	35,277.41	37,668.27	2,390.86	.....
TOTAL RECEIPTS SIX MONTHS.....	297,861.03	258,318.49	.....	39,542.54

## FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by two witnesses.

## CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Among the folders recently issued by this Society are the following: "The Evolution of Ardmore"; "A Sky Pilot in Translation"; "The Last West"; and "On the Firing Line."

\* \* \*

Any who have not seen the folder should write either to this office or the Education Society for "Present Day Opportunities" which contains sketches of the present-day needs of this Society so far as workers are concerned.

\* \* \*

Miss Rhoda Jane Dickinson, of Montana, who visited the Massachusetts churches some time since in the interest of work in her state, gives us in her article, printed elsewhere in this section, the opportunity of discovering what a missionary trip achieves for the visitor and the visited.

\* \* \*

Special attention should be paid by Superintendents of Missions in Sunday Schools to the stories in this section entitled "Rip Van Winkle in Evarts" and "Friendship on Four Wheels." These are stories Nos. 2 and 3 in the series "Outriders of the Congregational Line." They form a part of the Chart Plan material for July.

\* \* \*

All those who are interested in young life of today and in leadership for the church tomorrow, should send to this Society for the folder entitled "Student Fellowship for Christian Life-Service," which gives a write-up of the Conference recently held at the University of Illinois, the story of which appeared in the April number of THE AMERICAN MISSIONARY.

\* \* \*

Rev. Gregory J. Powell, for fifteen years Superintendent of Montana, and now Associate Superintendent, is about to pay a visit to churches in New York State and in Vermont. Churches or Associations desiring to hear the wonderful story of home missionary achievement in Montana should write to Mrs. J. J. Pearsall, 289 Fourth Avenue, New York City, if in New York, and to Mrs. E. D. Burditt, 63 Chestnut Avenue, Rutland, Vermont, if in Vermont.

\* \* \*

It is not only spring time in nature. It is the spring season in our churches. The 'teen age young people in Congregationalism are coming forward with a vengeance. The Week-end Institute idea as promoted in New York and Massachusetts is producing most beneficent results and most of all is revealing wonderful capacities for service in Congregational youth. The point of these Institutes is to make our young people church-conscious, denomination-conscious, mission-conscious, and conscious of the sources of power. If any reader is interested, write for information to the editor.



## RIP VAN WINKLE IN EVARTS

*By Miss Mary Jenness, Dover, N. H.*

(EDITOR'S NOTE: July is the second of the months allotted to the Home Missionary Society in 1922 in connection with the Sunday School Chart Plan. The general theme will be "Outriders on the Congregational Line." The material will consist of five stories of home missionary leaders, prepared by Miss Mary Jenness, the first of which appeared in THE AMERICAN MISSIONARY for April. The following is the first of the series. The third appears on page 91 of this issue. Two stories of other leaders will appear in the June number. The Missionary Education Department of the Congregational Education Society will, as usual, send directions early in June to all enrolled schools as to the use which is to be made of these stories. Superintendents of Missions in the Church Schools, as well as other leaders, should familiarize themselves with each of these stories and keep the copies of the magazine in which they appear for future reference.)

IF Rip Van Winkle had been born in Evarts, Kentucky, and if he came back today after a century years' nap in the Black Mountains above it, he would hardly know his town. The left half a dozen families in "holler" where Yocum Creek runs into the Over Fork of the Cumberland River. At that time the new Congregational Church, started a few years before his departure. The American Missionary Association Academy, with a few years of history, supplied the social needs of the pioneer settlement. He might have returned any time before the war

about finding any startling change. Today he would view with consternation the long, black coal chutes sliding down from every flank of his beloved mountain to a busy industrial center. Within a morning's walk he would find almost 3,000 people gathered in the twenty mining

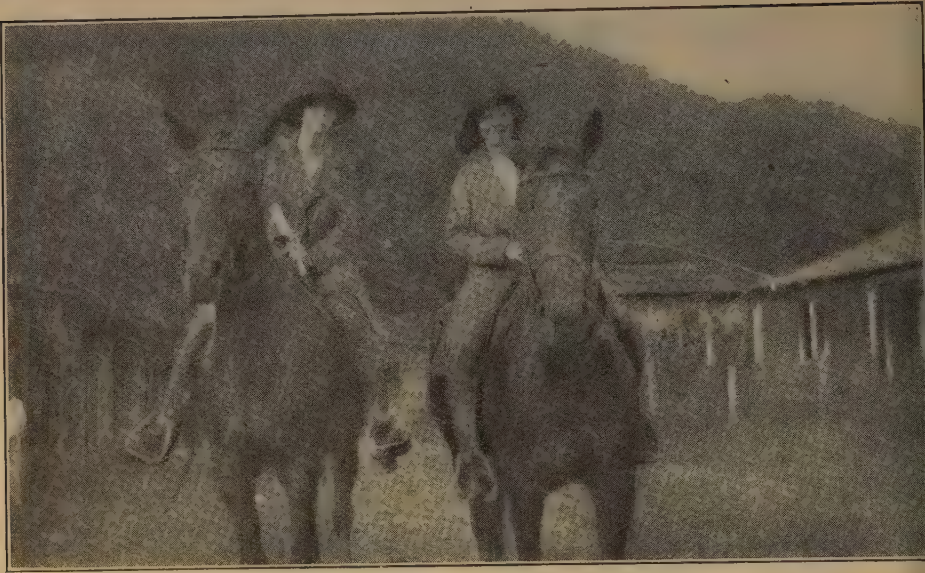
camp of the valley. Church and parsonage are still there, but the American Missionary Association Academy has sold out to the public school and the dormitory has been turned into what Rip never heard of—a Community House! Coal has done it. Four years ago the first train came up to the "mouth o' Yocum"; and since then the smoke of engines that carry coal to every part of the country dominates the life of Evarts.

Presently Rip would come on an old Academy classmate running a bank or store. In fact, boy after boy who got his "book-learning" there is running the town

now. All the more shame to give up the school, protests Rip! In vain his old pal John Jones tries to convince him that today the public school ought to do what the A. M. A. used to do, and the kind of Congregational service has changed to follow the needs of the town.



REV. AND MRS. J. M. TROSPER



COMMUNITY WORKERS AT EVARTS, MISS BOBBITT AND MISS WERTZ

A day's stroll corrected Rip's hasty impression that the new town had elbowed out the old, for he found them dwelling side by side. An old neighbor was still doing her wash at the creek with a "battling-stick," but John's wife had an electric washing-machine. In near-by "hollers," she told him, women still spun and wove their own cloth, though in town many a woman ordered from a mail-order catalog. Her little son proudly displayed a "health certificate," while his playmate wore "fiddity" about his neck to ward off disease, just as Rip used to do.

In the stores Rip saw with disapproval many tired-looking women exchanging bits of paper for gay-colored cans. So food came in tins nowadays, money was "scrip," and the miners' wives bought tinned meat and bakery bread! What was Evarts coming to? "A domestic science class in the Community House," retorted Mrs. Jones that noon. Rip checked an impatient shrug. In spite of himself he was growing curious.

Next morning Mr. Jones took the newcomer over a dozen mining camps. Totally new to Rip, they

melted together in his mind because they were so much alike. On both sides tower the mountains, high and beautiful above the coal chutes. Down the center run the tracks, filled with empty cars. About them twenty barren cots with identical porches squat close together without lawn or fence, often even painted alike. A movie show, a boarding house, a one-room school—that's all.

No church? The church, John informed him, comes to the miner since they will not go to the church. The pastor and his wife and the community workers at Evarts manage two or three Sundays, and do regular work in one of the nearer camps. The women and children, and sometimes the men, come to the school or the movie house for religious instruction. The point is, though, that many families bring with them from isolated mountain cabins primitive ways of living which religion-once-a-week can do nothing to raise.

"Need it seven days here," says John earnestly. "They all come to Evarts to trade, and it's just the question who's going to control the town life—a few families with the highest standards, or the rest. If



weren't for the Community House"—and Rip actually waited for him to finish!

On Sunday Rip refused to go to church. He was still nursing a grudge against it for helping to substitute something else for his beloved Academy. In vain his friends assured him that the minister and his wife and the community workers were all a hundred per cent valuable to Evarts. Mr. and Mrs. Trospen were Kentuckians to the core, they told him, and they had proved in their ten years' pastorate that they are heart and soul with every plan to improve the town. Rev. John Trospen has served on the town board, is chairman of the school board, head of the Red Cross and Boy Scout master for the community. When the County Health officer wants to give a lecture, he leaves the arrangements to Mr. Trospen. If the school needs a new fence to keep out the cows, or a new book, Mr. Trospen gets it.

And any one who is sick or helpless sends for Mrs. Trospen. For ten years she has been nursing, teaching the girls to cook and sew, cutting out dresses and furnishing patterns for the whole neighborhood. She is Sunday School superintendent, president

of the Ladies' Aid, leader of the Junior C. E., takes her share of the mining camp work and even her husband's pulpit when he is away. She is as good as another minister and almost a whole Community House all by herself.

"And the community worker," went on Mrs. Jones. "Nothing she can't do. Give music lessons, nurse, take part in a play, give dramatic readings, run any kind of a club or a meeting, operate a movie machine, conduct the junior church that meets in the House during our service."

Unfortunately reference to the House reminded Rip of his grievance. But when he was left alone, he picked up a pile of church calendars that Mrs. Jones had left on the table and started to read church notices of all sorts, state conference notes, provocative prose and verse quoted from everywhere; and at last, "Community House Notes." He actually read those too!

Curiosity won out on Monday morning, and Rip strolled sheepishly over to the Community House. How familiar it looked; the big square building with the vine-covered stoop. Rip stepped closer to hear the childish voices that came through the open



BABY CLINIC AT COMMUNITY HOUSE, EVARTS

window—rubbed his eyes and stared. Here in the old “parlor” was a kindergarten where a crowd of small boys and girls were joyously “making things.”

Before he knew it, Rip was inside watching the Community Worker through the morning of a busy day. He began to believe what one church calendar said, that Miss Jane Eleanor Bobbitt had had normal training, missionary training, dramatic and musical study, for she passed so easily from one task to another, giving her best to all kinds of people.

At noon Rip came out fairly dazed with information. On the way home he checked off on his fingers the amazing variety of open doors that he had discovered. Here in the Community House a new Evarts was being built.

“On that first floor they’s a place for all the folks in this town!” he spoke aloud. “That room they want to fix up for teaching the miners’ wives to make their own meals. And that there long room where everybody shows up some time or other. Kindergarten mornings and reading-room afternoons. Vacation Bible School all last summer. Baby Clinic every Wednesday evenin’ when the county doctor comes down from Harlan. Community parties there once a week all winter. Sundays the Primaries in the mornin’ and the Junior C. E. after dinner. And classes in Home Economics an’ Farming an’ Stock Raising. And music lessons at twenty-five cents apiece.”

Rip sat down thoughtfully on his friend’s porch. This was so different from the “hell in every sarmon” church activity of his youth, that he couldn’t quite take it in. Cooking, well babies, parties, music lessons, what did they have to do with religion? Why should the Congregationalists pay a minister and a community worker and start the town at buying the house too?

Only by dint of hard thinking did it dawn on him. The modern church is for everybody. It wants to help the whole community, physically, socially, spiritually. There’s no use preaching to a man who is too starved to listen,

or who lives in a house no soul could live in. It is therefore Christian service to improve his community. That means teaching music or farming or cooking to people who need to know them. Whole community good times



BOY SCOUTS, PASTOR AND COMMUNITY WORKER  
OFF FOR A TRIP

drive out a good many individual “bad times.” A house where the Christian element of the town can share its best with everybody makes the kind of demonstration of good will that works. In a city, recreation or instruction can be had for the price. In a small place like Evarts, only the church cares enough for its people to provide the best.

Rip is still thinking. Meanwhile he is actually taking that course in scientific farming! He says he wants to earn his share of the \$2,000 still owing on the House, and the other \$2,000 needed for improvements (that domestic science room for one).



Meanwhile he is convinced that in the House with its high-power worker, Evarts has the answer to its great problems of shifting population, contrast of standards, poverty of mind and illiteracy of soul.

It was a Congregational Academy

that enriched the simple hamlet life of yesterday. It is the new Community House, child of the Congregational Church, that does most to bring a common spirit of helpfulness into the restless, changing groups of Evarts, the industrial center of today.



## HOW THE EAST IMPRESSES THE WEST

*By Rhoda Jane Dickinson, Glasgow, Mont.*

**M**Y wonderful introduction to the West accounts very largely perhaps for the great love I have for it all—a whole year in the heart of the mountains in Estes Park, that wonder spot of Colorado. The word "West" will ever convey to me thoughts of mountains, invigorating air, blue skies, sunshine, green valleys and mariposa lilies, and the friendliest of friendly people.

And glad am I that my introduction to the East could be as beautiful an introduction—a few weeks in the wonderful old home of Congregationalism, with some of its very finest family members. The term "East" will henceforth bring to my mind the very atmosphere of things beautiful, cathedral churches, pipe-organ harmonies, inspiring messages, and hours of worship. My very soul seemed to grow larger and larger, and I felt that somehow it could never be as small as it was before. One doesn't realize how starved he is until he comes where feasts are spread daily.

What shall I tell the West of the East, now that I have returned? First of all, I am very happy to tell our own church people how proud we should be of our Congregational leadership. A few hours spent at 287 Fourth Avenue, New York City, or at 14 Beacon Street, Boston, or in some of our eastern churches is a splendid tonic for a small-town Congregationalist. What a tragedy is it that every missionary pastor cannot have a few weeks of vacation every year with our eastern constituency. Surely they would come back with re-

newed vigor for their tasks and with a keener realization of the great work of which they are a part.

Because of my visit, I am sure our people are coming to realize more fully that they are not the small isolated group they had supposed themselves to be. They know that Congregationalism is doing more than sending a few hundred dollars every year to assist in the church finances. They know that individual men and women in many places are interesting themselves in every detail of the church's life and progress.

The religious thought as given from pulpits in the East appealed very strongly to me. I believe Christ is a little bigger Christ to me than when I went away. It was not only in churches of our own fellowship that I received inspiration. I shall not soon forget that Sabbath morning in the Fifth Avenue Presbyterian Church of New York City, when with a great throng of three thousand people I listened to a message on our need of a larger conception of God; nor that Thanksgiving morning in the Unitarian Church in Boston where men knelt in prayer together and heard read the scripture, "He hath made of one blood all nations," and the messages which followed on "The International Mind," by that apostle of good fellowship, Rihbany. I can never forget the quiet hours afforded in St. Paul's Cathedral, where daily one can slip away from the busy streets to join in quiet prayer.

I am glad that I returned with more of optimism regarding the great

fields "white unto harvest," for I saw and met with many of the "seven thousand of Israel" upon whom the Lord is depending. Our missionary women who meet to discuss methods and means to be used in the Master's service are praying women. How much the Master is able to do because of the groups of women gathered together week after week in intercessory prayer.

The dignity and beauty of our eastern churches impressed me greatly. One cannot help coming into the spirit of worship as he enters one of our beautiful church buildings. In how many of our small western parishes where the congregations must meet in plain frame buildings does the pastor realize that upon him is placed the responsibility not only of making beautiful his message but of creating a service of beauty amid the plainest surroundings. If he fails, no one feels more keenly than he how much the service has lost in power and effectiveness.

I discovered that the West is to many much farther removed from the East than a three days' railway journey.

"Do you observe Thanksgiving in Montana?" an interesting young school teacher asked me at the close of dinner one evening.

"I really do not know what I would do if I had to work out in the West," a young Brooklyn pastor remarked to me one day after a meeting.

"Have you ever been West?" I queried.

"Not any farther than Buffalo."

If the East and the West are ever fully to understand each other, their point of meeting must be farther west than Buffalo, farther east than

Buffalo. I was glad to spend a little while in the office of the Secretary of our Home Missionary Society. We need more men of his understanding mind and sympathetic heart to bring the East and West together.

There was one disappointing feature of the work in the East, one that constitutes a problem everywhere to-day, the failure to bring the challenge of big, joyous service for Jesus Christ before our young people in a way that will bring the response needful for the carrying on of his work.

"I feel as if I were wasting my time," I remarked to a pastor one evening after we had been discussing the service held in a beautiful suburban church of Boston.

"Why," he asked.

"I am spending so much time talking before grey-haired men and women."

"Well, but it's the older people who have the money."

"I know; that is why I was brought here, to let people know how their money is being spent in Montana, but it is lives the great cause is needing as well as money in "Mighty Montana in the Making."

It was fine to go but fine to return, for which I am thankful, for saying goodbye to the East is not easy. I was awakened before daybreak the other morning by the clear sweet voices of high school girls caroling under my window. Surely, I thought, it is good to be living "out where the West begins."

Where there's more of singing and less of sighing,

Where there's more of giving and less of buying,

And a man makes friends without half trying,

That's where the West begins.

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Obedience to our Lord is the test of our love for him. If we loved Christ more, obedience to him and to his commandments would not be nearly so hard—in fact, obedience would be a pleasure and not a duty. We serve best what we love most.

—Selected.



## FRIENDSHIP ON FOUR WHEELS

*By Miss Mary Jenness, Dover, N. H.*

(EDITOR'S NOTE: The following sketch of the work of Rev. John Sears, Bruneau, Idaho, is third in the series, "Outriders on the Congregational Line," and part of the material to be used in connection with the Sunday School Chart Plan in 1922. See editor's note, page 85.)

OUT in Bruneau, Idaho, a Congregational Service Car is multiplying a man from four to fifteen times, depending on how you prefer to figure it. In 1921, the Massachusetts Woman's Home Missionary Association presented the Rev. John Sears with a new Ford to replace his own worn-out car, for seven Fords wear out on the roads of Southwest Idaho where a man occasionally has to build his own track before he can proceed.

The Old Colony descendants there-by commissioned this Pilgrim on four wheels to continue work that merely begins with the 150 people of Bruneau village. It extends to the 600 settlers of Bruneau Valley which is half as large again as Rhode Island. Then it reaches out to a one-third share in the parish of Owyhee County, which is larger than Massachusetts. Where the Bay State provides a minister for every 237 Congregationalists, its western double has but three pastors for its whole population of 3,000 peo-

ple. Massachusetts has simply adopted 1,000 souls by extending to them its friendship on four wheels.

Bruneau is twenty-three miles from the railway at the nearest town. Long miles of olive-grey sage-brush and desert bring the traveler to the rim rock above the beautiful irrigated valley where green alfalfa fields surround cosy farm homes shaded by Lombardy poplars. Forty-five years ago the village began here because this is a convenient trading point below the Owyhee Mountains, where hundreds of thousands of sheep are ranged. The old settler has wild tales of Indians and "bad man" tragedies of gambling and shooting, but today the homesteader is elbowing out the cow boy. Not that Bruneau was worse than other frontier towns. Its people are hardworking pioneer Americans of the best blood of the East; but its misfortune is that it outran the church by a long generation. The valley was settled in the seventies, but the Congregational church



SERVICE CAR AND PARSONAGE AT BRUNEAU

arrived with Mr. Sears less than ten years ago.

Since 1913 another Congregational minister has come and a Methodist church has also developed. Unfortunately the general experience is that the adults have forgotten that they need a church. In Bruneau the majority are content with the movies, the two pool halls and the two or three public dances a week. Perfect indifference may be a natural attitude for men who have lived beyond the sound of church bells for a generation. It is worse to find American children like the ten-year-old boy who had never heard the name of

God except in profane use, and who interrupted Mr. Sears in public prayer with the question, "Who's he talking to?"

Of Bruneau's 150 people, 31 are church members. Many parents whose children come to the Sunday School never appear except for a funeral service. Mr. Sears believes the future of the church is with the children and acts accordingly. He has reduced his morning service to a sermonette with an object lesson for the boys and girls. (Perversely enough, this has boosted the adult attendance!) He is building up a children's choir and gives the youngsters the rostrum whenever he can.

New conditions always call for new methods, but not every minister sees his chance. Mr. Sears is just the kind who would—a tall, alert Idahoan who is always inventing new methods in friendship. Mrs. Sears is an unusually capable and attractive woman,

"the youngest looking grandmother in the West," and a sage adviser on all missionary matters. She is president of the Idaho Woman's Home Missionary Union; she can preach, run a Sunday School or do the house-keeping in two rooms of the church for a year if necessary. No woman would change this order of climax.

"The mark is higher than it was eight years ago," says Mr. Sears. No wonder, when two strong, beloved lives like these have been steadily applied at the same spot for leverage!

In the last two years have occurred the biggest events of Bruneau's church history, the dedication of its church and the building of its parsonage. It is a question which has traveled

more, the congregation or the minister. The former started in a public hall, progressed to the unused Episcopal chapel and has just graduated into the excellently remodeled school house which the Congregational Church Building Society helped to provide. Mr.

Sears after having two houses sold over his head finally moved into the beginners' and primary room of the newly-acquired church. After a year of that, he has gleefully built himself into the new parsonage.

Unfortunately, hard times have hit Bruneau since the war. Between the low prices for stock and the high prices for everything else, it has been impossible to raise even the modest \$1,000 necessary to obtain the grant from the Church Building Society. With the very best that Bruneau's



REV. AND MRS. JOHN SEARS



people could do, \$260 is still owing on their pledges. Work is cheaper than money, and Mr. Sears and his friends have become by force of experience, competent workmen in concrete, brick-laying, carpenter work, painting and landscape gardening. The result is an attractive five-room parsonage, thirty-six by thirty-six inside, but with Idaho mountain sunsets in view from the screened-in porch.

"Fit for the bishop," declares Mr. Sears, "except that there's no room for the housemaids!"

In pioneer fields such experiences

State Conference for inspiration.

"We used it to get us Congregationalists in Owyhee County over the hurdles of the Pilgrim Memorial and World Movement Funds," testifies Mr. Sears. "Mud has seemed an inspiration to greater effort, and rocks and chuck-holes have afforded uplift."

What is of more local interest, after thirty years of apathy and downright opposition, the car has fairly run the project of the Consolidated Schools safely to the goal. That means that Bruneau now has a high school of its



CLEANING BUCKAROO DITCH, BRUNEAU

often multiply the man. He is lucky if he has four wheels to multiply his ministry. The Ford, says Mr. Sears, is the ideal pastor's assistant. He ought to know, for he drove his own car 3,000 miles the first season "over mountains, along canyon sides with vertical views of shivery splendor." The first 1,000 took him and his wife to the Rural Pastors' School at Pullman, Washington. (He got there too late to take the work in manual training and auto repairing, but he really doesn't need either.) The rest of the miles have been miles of service. The Service Car proudly drove Miss Miriam Woodberry around her triangle of speaking points in Owyhee County. It carried delegates to the

own, so that Congregational boys and girls who want an education can get it without going to the Catholic school at Boise. To be sure the minister helped to build the school and, of course, the car helped to bring in the materials.

Inspiration, information, education, a heavy score for the pastoral Ford! But friendship on four wheels has reached out even more systematically than this. At one time the minister and his wife, plus the auto from Massachusetts, were running three Sunday Schools and a preaching point out beyond Bruneau. Just now the schools have dropped because the workers have moved away, but the Ford keeps on moving. It is now re-

sponsible for a bi-monthly preaching service at Hammett, twenty-five miles away across the sage-brush. When Mr. Sears made the first trip in February, 1921, he started in a Chinook wind that rapidly melted to mud the six inches of snow on the desert. Nine miles from home, the preacher had to get down and build a road before the car could climb out of the liquid adobe. However, he got there on his missionary quadruped; Paul Revere and Sheridan had nothing at all on this Yankee from Idaho!

The result of his extension of friendship is a small but extra loyal and appreciative new parish.

"I may go there in a storm," says their minister, "but I leave the weather outside the church."

On a thorough knowledge of what the county needs, Mr. Sears founds three dreams of service. If they come true, it will be because the women of Massachusetts have given them tires to run on. One is to get up into the hill country above Bruneau Valley for regular preaching services and personal ministrations; this work has already begun. Another is to establish a mission for the neglected miners up north in Elmore County. This and the third vision are still far in the future; namely, to keep the Ford in the field all the time, carrying religious inspiration, comfort and education from ranch to ranch, from mine to mine and from village to village.

As John Sears sees it, his work does not leave off till another man's begins; with three ministers in a parish that is bigger than Massachusetts, he is never in danger of crowding the other two. Meanwhile a consecrated Ford goes on trebling his parish.

"It has expressed in many ways the spirit of service, typified by our Master," says Mr. Sears. "It must exemplify service, sympathy, spirit."

That all depends on whether service and sympathy are at the wheel. When John Sears of Bruneau steers the car that the Old Bay State shipped out to represent itself on the frontier, he does it as one effective unit of the great cordon of righteousness flung "from sea to shining sea."

The story ends with a parable. The volcanic and apparently discouraging soil of southwest Idaho can with proper irrigation raise over seven tons of alfalfa, four hundred bushels of potatoes or sixty bushels of wheat to the acre. Already a movement is on foot to develop a great irrigation project which will include the valley and wide lands surrounding it. When that is done, the valley will fill up with a new population for whom, all these years, the church has been getting the spiritual soil ready. Friendship on four wheels is the largest single factor in irrigating the desert of many a family life in order to raise the finest crop of Christian boys and girls that Idaho can produce.



ALFALFA FIELD, BRUNEAU, IDAHO, YIELDING TWO TONS PER ACRE



## THE SCHOOL OF THE PROPHETS

*By Rev. A. T. Osbron, La Grange, Ga.*

THE School of the Prophets at La Grange, Georgia, is a child of necessity, and the answer to an imperative need for trained workers in every department of our Community Church. During the past year, the membership of the church, Sunday School, Christian Endeavor, and Boys' and Girls' Clubs was increased over one hundred per cent, creating a pressing demand for speakers, teachers, and leaders.

Soon after coming here, last summer, we preached two sermons on "The Call to the Ministry," that resulted in some half-dozen young men declaring they felt the call to this high office. They were bright young men, some of them possessing superior intelligence. However, as they are the children of cotton mill workers who have had but little opportunity to send their children to school, they have only a very meager education. Much prayer and continuous seeking after a solution of the problem resulted in the organization of the School of the Prophets.

Another factor having much to do with the organization of the school was a realization that the prejudice of the South almost forbids any but native leadership. A failure to recognize potential leadership on the part of the southern laboring man has rendered our church faulty in its mental attitude toward our southern churches. Intelligence tests among our own people revealed a remarkable situation, the effect of which ought to be far reaching. The conviction that native leadership can best hasten the Coming Kingdom in the Southland, and the discovery through psychological tests that there are many potential leaders here were instrumental in leading to the organization of the School of the Prophets.

Though the last to be added, Vocational Guidance is logically the first department to be mentioned. The commercial world has recently recog-

nized the value of vocational guidance, having awakened to the fact that most of the ninety-five per cent of those who fail, do so because they have undertaken a vocation for which nature, education, and aptitude have not fitted them. This awakening has resulted in a science that has, for its purpose the discovering of the aptitude of each individual and the placing of that individual in the position for which he is best fitted. Since we have learned how to make a mental analysis of the individual, by which not only present but future mental levels may be determined, and since mental levels determine the potentialities of the individual, we believe that the department of Vocational Guidance should, indeed, be placed at the threshold of entrance into the School of the Prophets.

We are looking forward to the day when all the members of our church and their households will have requested a mental analysis and vocational guidance. At the present time, all those matriculating in the School of the Prophets are expected to secure the full benefits of this department. The department is proving helpful in guiding various members of the church in a discovery of their gifts and graces in religious activities. "To every man, his work" has for us a new and definite meaning.

We are thoroughly convinced that intelligence tests and vocational guidance are imperative in dealing with candidates for the ministry. Since the evaluation of these tests serves as a dependable explanation of most of life's failures, we have become convinced that mental levels have had much to do with the ineffective minister of the Gospel, and that a proper recognition and use of these levels would go a long way toward eliminating this type of man from the ministry. If the "blind lead the blind, both fall into the ditch."

Probably no class of people has had

such meager opportunities for educational advancement as has the cotton mill worker. His lack of opportunity has fostered a spirit of self depreciation and timidity that has largely destroyed all initiative, hence the immediate need of a department of expression and oratory in the School of the Prophets. We deal but little with theory. This department is practical, if it is anything. A committee functioning through the Christian Endeavor is doing good work in assisting its members in the preparation of their talks. Each one is urged not to depend upon the little clippings furnished by the leader, but to give expression to personal views and sentiments. Gratifying results are noticeable; and the Endeavor is doing splendid work. The Boys' Club is opened by the roll call, and each boy is expected to answer with a poem, scriptural or other quotation, or a short talk. This is giving a constant and effective means of expression. Also, two members are appointed a week in advance to deliver a five-minute address each at every meeting. This phase of the work is under the department of expression and oratory, and marked improvement gives us encouragement to push it vigorously.

Our debating society is the direct outgrowth of the School of the Prophets. We often have a joint debate between the Boys' and Girls' Clubs. This furnishes a big opportunity for the school's department of expression and oratory, assisting both in the choice of subject matter and in preparation for its delivery.

The Teachers' Training Class is also a product of the school. With our Sunday School more than doubled trained teachers became a pressing necessity. The school secured a standardized training course and entered enthusiastically into the work. Fifteen are in constant attendance and much interest is shown in this phase of the work.

But not the least among the activities of this department is the train-

ing of the candidate for the ministry. The training is of a very practical type and has resulted in an extensive rural church work. The pastor now has eight appointments in the country, preaching once a month at each place. This means that each Sunday afternoon and one week night are devoted to the rural field. From one to three dozen of our Central Church members accompany the pastor to these appointments. The young men preparing for the ministry are vital factors in the development of this rural work. Two of them are asked in advance to prepare ten-minute sermons, to be delivered at the beginning of the services. Here the real work is done by the department of expression and oratory. We adhere strictly to the ten minute schedule. The boys know that the pastor's watch is in his hand and that he will call time exactly on the dot. The knowledge that what they say must be said quickly has a helpful tendency toward making them intense every minute. It really is remarkable how much they are learning to put into ten minutes of time. The fact that the audience knows that only ten minutes will be allotted each speaker prevents weariness and insures the closest attention.

Should any ambitious superintendent, attracted by the brevity of the sermons, feel inclined to secure any of our young men, we give him timely warning. The School of the Prophets is local and expects to remain local in its administrations. We are training our workers for our own work. If Paul supported himself by making tents while he preached, surely these young men will remain content to make cloth for tents while they preach the gospel in the rural districts adjacent to our Central Church.

It is our fond desire and definite expectation that the time will come when these young men will be strong enough to go out and independently open up other preaching places. This belief takes the sting from the recog-



nition of the fact that our church is not in a position to furnish money to pay salaries of workers we so much feel the need of. Perhaps, after all, this fact may lead to the discovery that the biggest thing we may do for our church in the South is to discover her potential leaders and then train them for service among their own people. We feel this challenge, and it is our keen ambition to make the School of the Prophets an important factor in the development of this idea.

Ours is not a theological school. We are not interested in, nor do we teach theology. We are trying to train a virile and intensive ministry. There is a psychology in preaching as truly as there is in other forms of teaching. It is not more theory we need but more power. The gospel message is unchanged and unchangeable, but we need personality back of the message. We are insisting that the sermon must be large with the human element. We must deal with men as they are and not as we wish they were. Since we know more of our own mental and spiritual life than we know of others, we insist that the sermon first be preached to the preacher. The preacher is a kind of salesman, his sermons are his stock in trade. The psychology of salesmanship is first of all to sell one's self. No minister can "sell" a sermon to an audience until he has first "sold" himself.

We do not permit our young men to appear before an audience without preparation. We insist that the message be thought out and absorbed into the life. We insist that the different phases of thought presented must be logically arranged and that

a real climax must close the discourse.

We are well equipped for this rural work that has grown to rather large proportions. We have four automobiles that we use in taking the musicians and speakers out to the appointments. The orchestra of the Central Church, consisting of ten pieces, is much interested in the rural work and is ever ready to furnish entertainment in the form of a sacred concert before each service. We have at our disposal, also a large "bus" belonging to the mills.

We believe that a big tent would be a splendid investment for our rural work. If we had one, it is our belief we could attract the multitudes and do a telling work in these deserving fields. The fact that we have waited so long to go into the rural districts makes our going now very difficult. A big tent with our ten-piece orchestra and corps of workers would insure large audiences to hear the Word and would, no doubt, result in planting the seeds of the Kingdom. May the good Lord incline the heart of some one who reads these lines to make possible the tent so much needed. If no one is willing to furnish the tent, perhaps some one may feel disposed to underwrite the adventure and permit us to pay for it as we can, from offerings made by those receiving benefits therefrom. With this tent we could touch every community within a radius of ten miles of the city, or even farther. With good roads and automobiles, we could easily conduct evangelistic services twenty miles away. Surely there will be some one reading this who is able to finance this deserving enterprise.

The Department of Rural Work, Malcolm Dana, D. D. Director, recently sent out a questionnaire relative to the use being made of moving pictures by churches, especially in Sunday services. A bulletin will doubtless soon be issued placing the results at the service of those interested. The purpose of the questionnaire was to get forms of service in which "movies" had been used to the end of real worship and without making the occasion "a show." If any readers of the magazine have contributions to make, please send them to Dr. Dana at 287 Fourth Avenue, New York.

## HAINES OF NORTH DAKOTA

By Malcolm Dana, D. D.

**W**HY "say it with flowers" and later on? Let's tell it now with a glance at his parish map.

Haines of Marmarth is the real article. He and his wife are young, daring, and unafraid. While traveling through the West he saw from his car window a most unpromising prospect. That was its best recommendation as a place for work. Haines had it in him to listen to friendly advice and not take it. So he swapped an eastern ministry in a city slum for a two-county parish of 2,300 square miles and 6,000

people in the vicinity of the bad lands of North Dakota. Beginnings had to be from zero-minus. Memories of unfortunate pastors and pastorates gave him no welcome. They did guarantee close scrutiny. And that was something! No pastor has lasted more than a year and a half. Haines has dug in to stay five, unwelcoming citizens, I. W. W., Non-Partisan leaguers to the contrary notwithstanding. And Haines strikes hands with these in every co-operation for the good. His ideal is service, a service that even Bradstreet can rate with other business interests which canvass North Dakota people. Haines is out to show townsmen and isolated ranchers that God and some others care about them and their fam-

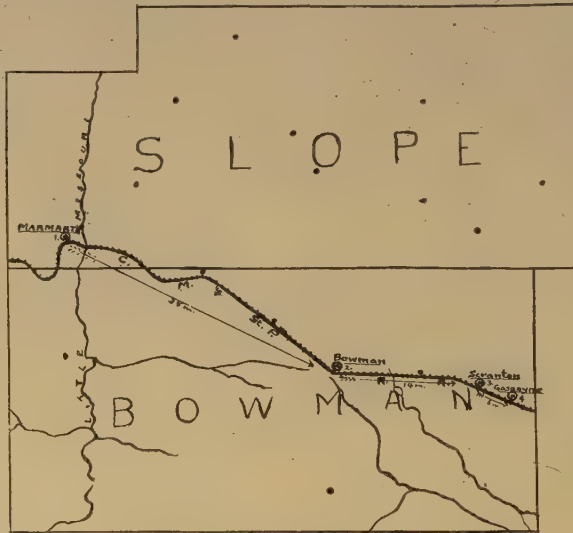
ilies. Friendliness begets its like. One year of Haines has done wonders even in the face of church and crop failures that argued against any effort at all.

Take the first place in his four-point parish! From a closed church and a few discouraged church mem-

bers in a community of 1,300 souls emerges a church with a seven-day a week program. Sunday: a Sunday School averaging 55, and a well attended evening service. Monday: stereopticon lecture. Tuesday: Christian Endeavor Wednesday:

afternoon, kindergarten; evening, Boy Scouts (55). Other evenings: meetings, and play, in the church basement. A second point! (What is 38 miles of distance even to a second-hand Ford.) Work resumed after a year's cessation with only predictions of failure. Sunday morning worship averaging 55. Sunday-school. A pastor's class of 22 young people who joined the church Easter Sunday. Friday week-night community gathering. A third point! A town of 400 without a tree. Sunday Church School and afternoon worship. Thursday community night. A fourth point! Work just begun at a new station.

One man, backed by an efficient wife, is doing all this. Shame on



A TWO-COUNTY PARISH OF 2,300 SQUARE MILES AND 6,000 PEOPLE



those who will not go as far as they might because they cannot go as far as they would! Haines is not satisfied. He is champing at the bit and "raring to go." There are five

church buildings and six widely separated school houses where work might be started or revived. Local talent is being trained and used in "beginnings."

Haines wants something, and he wants it badly. He ought to have a Chapel car! With it he could reach isolated ranches and families, linking them up with the Church of Christ by a consistent

farmstead visitation. A "movie" outfit is on the way. The Lord of the harvest will certainly reward such devoted and unflagging zeal with a much needed recreational equipment.



MARMARTH SKATING RINK BUILT BY BOY SCOUTS

This is Haines of North Dakota. Tourists on the C., M. & St. P. inquire wonderingly: "What is yonder whirling cloud?" The railroad men all know Haines, and, while grinning,

make reply: "Oh, that is Haines of Marmarth, covering his parish. He is only one, but take it from us, he is 'some boy.' He has set out to do it, and he sure is kicking up a dust."

\* \* \*

## THE SEVEN

**I**T was in the corner of a big city, five miles from the downtown movies, show houses and amusement places. In the whole neighborhood there was no place of entertainment for the children of the church. The Sunday School crowded the little building, the children filling the auditorium, crowding the gallery, sitting upon the window sills and upon the stairs. Sunday was a great day. But other days, especially in the evenings, were very dull, and the streets were the only meeting places. This was on the pastor's heart as he said: Mondays as well as Sundays these children and young people must find an open church and the best entertainment we can give them. He and his friends decided that a stereopticon was the first thing needed. But how could it be purchased? The

factories were slowly lessening the number of men employed. Could they hope to finance it? He called into conference seven of his young working men and they decided to form a stock company and sell shares at a dollar apiece. The organization was completed and a week later they came together with the little congregation to see if they could sell the stock. The seven young men, with an uncertain fall and winter before them, were the first to purchase and when the last of the seven had spoken, enough stock was purchased outright to pay for the stereopticon. "The Seven" then presented the cash, the stock, and the stereopticon to the wondering congregation. It is such as these that the home missionary society gladdens when it helps to keep a pastor to minister to a people.

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

March, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$28,581.68	\$16,944.42	\$11,637.26	.....
From State Societies.....	5,288.94	1,033.93	4,255.01	.....
Total.....	33,870.62	17,978.35	15,892.27	.....
Paid State Societies.....	4,263.80	4,430.95		\$167.15
Net Available for National Work.....	29,606.82	13,547.40	16,059.42	.....
Legacies and Matured Conditional Gifts.....	\$8,915.29	\$12,600.00	.....	\$3,684.71

TWELVE MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions.....	\$221,881.61	\$267,265.27	.....	\$45,383.66
From State Societies.....	73,823.83	54,775.36	19,048.47	.....
Total.....	295,705.44	322,040.63	.....	26,335.19
Paid State Societies.....	81,562.27	126,324.95	.....	44,762.68
Net Available for National Work.....	214,143.17	195,715.68	18,427.49	.....
Legacies and Matured Conditional Gifts.....	\$98,191.72	\$97,010.04	\$1,181.68	.....

**O**UR monthly comparative statement for March shows the net available amount for carrying on national work, received from state societies, churches and individuals, to be \$29,606.82, an increase over last year of \$16,059.42. While this is encouraging, it must be borne in mind that more than the amount of this increase was received by the Society in response to its special appeals in view of the impending deficit. Had these special gifts not been made, the increase in contributions would have been turned into a decrease. Grateful acknowledgement is made to the 370 individual donors, the hundred or more churches, the seven constituent states, and the Woman's Home Missionary Association of Massachusetts and Rhode Island, whose timely help up to April 10th had reached a total of \$23,700. It is hoped that still others may be moved to join this goodly company. For the hard fact remains that despite its strenuous efforts to avoid a deficit, and the generous responses made by many, the Society closed its books on March 31st with \$42,409 on the wrong side of the ledger, and that since that date only \$5,200 has come in marked "for the debt." It will be necessary for everybody to pull hard in the coming year if we are to make good this loss and avoid getting into further financial difficulty.

E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.



# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Corbin Park Church in Spokane, Washington, has just burnt the last mortgage on its house of worship erected twelve years ago, and it is already considering moving forward in a new building enterprise to secure more adequate equipment.

\* \* \*

Who wants a good five-hundred pound church bell with fixtures, with a record of seventy-five years' service, no longer needed in its present location? It is said to be as good as new, and can be had at a greatly reduced price. Write to Mr. W. C. Colton, Montpelier, Vermont.

\* \* \*

Steger, Illinois, dedicated its fine new house of worship in February. The cost was \$58,000, and it has given them a plant for community service which will reach and benefit many people. Ours is the only Protestant church in the town. The new pastor is the Rev. H. H. Ferris.

\* \* \*

The historic Tabernacle Church in Salem, Massachusetts, which will celebrate its bicentenary in 1935, has been compelled to leave the house of worship which it has occupied for sixty-eight years. It was condemned by the city commissioners. The proposal to remodel the old structure has been given up and an entirely new house of worship will be erected on the old site.

\* \* \*

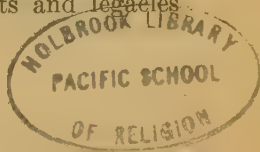
Nineteen churches in twelve different states are now appealing to this Society for parsonage loans to help complete homes for their ministers. They are worthy cases. We would say "yes" to every one of them if we had the money to enable us to respond promptly. Perhaps some generous hearted person would like to send us something to help shelter this nearly a score of pastors' families.

\* \* \*

Welcome the balmy Spring days! They call us out of doors to see how nature is improving the look of things. New verdure, new blossoms, new splendor everywhere! This is the time for the Church Committee to follow the counsel of the Psalmist, and walk about Zion and consider the towers thereof: How does the church look? Does it need painting? Is it growing shabby? What about the grounds? Can they be improved? Having made the survey let them get busy at once and put everything into beautiful order.

\* \* \*

The extraordinary calls for aid have drawn so heavily upon our treasury during the last few months that churches whose applications are now pending will have to exercise great patience till the inflowing stream provides funds for more rapid work. We cannot vote out money unless we have it in hand or just in sight. Nor can we expedite income beyond the speed with which churches and individuals send their donations. But let no one be discouraged. We are determined that every worthy case shall be aided, and we hope that the present stress will convince the churches that they should double their contributions, and that individuals through gifts and legacies should double our loan fund.





CHURCH OF THE REDEEMER PARISH HOUSE, NEW HAVEN, CONN.

## THE UP-TO-DATE PARISH HOUSE

*By William W. Leete, D.D.*

**T**HE demand of the churches to-day is quite as much for community and parish house equipment as it is for the building where the services of preaching and worship are held. We are constantly receiving inquiries as to shape, size and cost of such buildings. The following sketch will be of service, we think, to others who may wish to ask similar questions.

Although the expense of the building described goes far beyond what the average church can afford (\$135,000), the possibilities of Christian nurture and public ministration outlined by the structure will be suggestive to all Christian workers. There are probably few, if any, parish houses better equipped. It is the parish house of the Church of the Redeemer, New Haven, Connecticut, Rev. Roy M. Houghton, Pastor. Although finished in October, 1920, and described at some length by other papers, none too much has been said

about it, especially by Congregationalists. We shall not attempt to add much to that which the pictures themselves will tell, but before saying anything about the details we would like to commend the way in which such a fitting ensemble of rooms was secured.

This pastor and building committee proceeded in the only way any pastor or any church committee should think of proceeding. They considered long and in detail all the ends which they wished to serve through the building, physical, educational, social, as well as distinctly religious ends. They considered the community as well as themselves and the future more than the present. When they had thought themselves through, and not till then, did they come to their architect, Mr. William S. Gregory, of New York, and ask him to embody their ideas in a building. This order of procedure is much fairer to an architect and less disap-



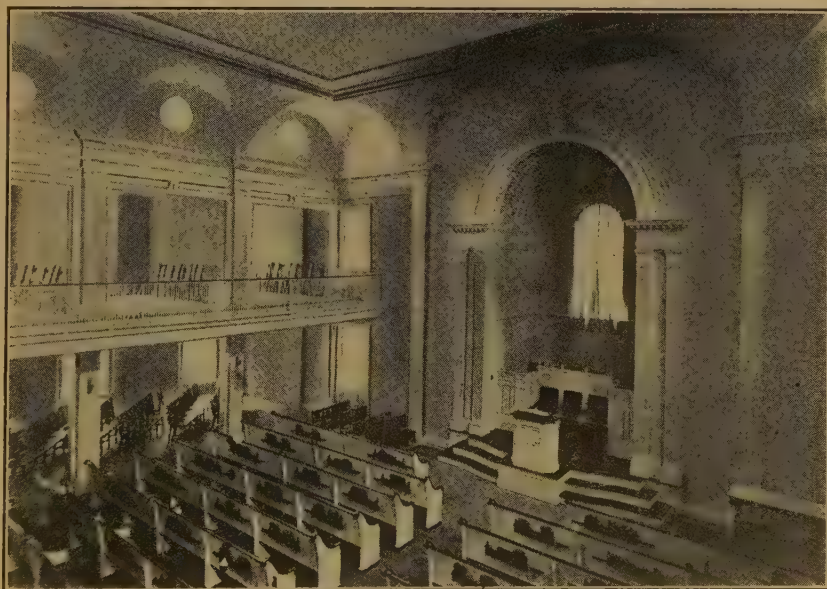
pointing to a church than the opposite, more common, method of asking an architect to draw sketches of a building that should cost about so much money and to embody in good architectural form what he thinks the church *ought* to want. The latter process entails long discussions and modifications of drawings, and ends in the committee's accepting the plans as, on the whole, the best they can get, although they thereby deprive the church school and various groups of young or old of the equipment most fitted to their desires and needs.

The ultimate plant which is to house the Church of the Redeemer is to consist of both a house of worship and a parish house. Both buildings are presented in this article, but it will be years before the house of worship takes its place beside the parish house giving a complete equipment for the work. The style of architecture is our old fine Colonial and nothing is more chaste or beautiful, as well as adaptable. The material of the parish house is sand brick and stone. The outline is clean cut and in fine proportions, and

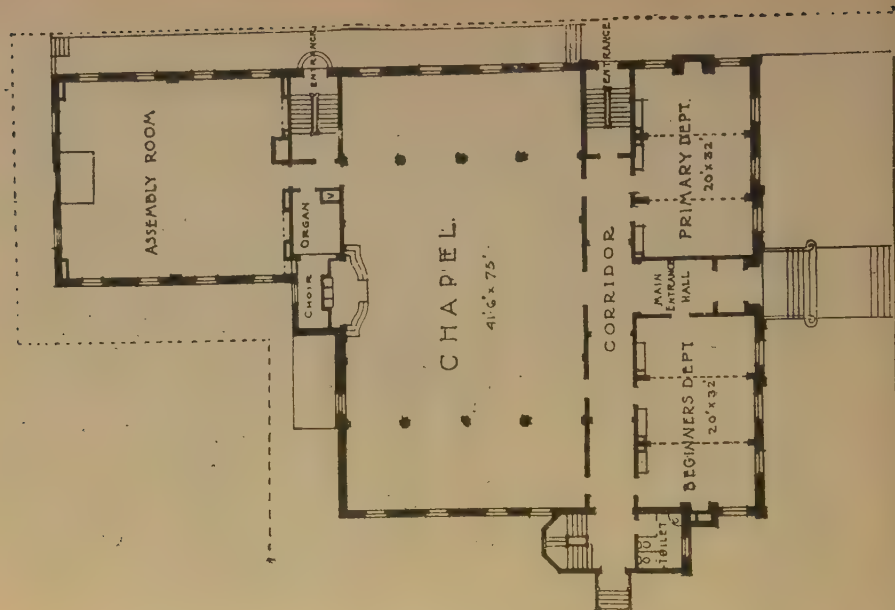


CHURCH OF THE REDEEMER, PROPOSED BUILDING

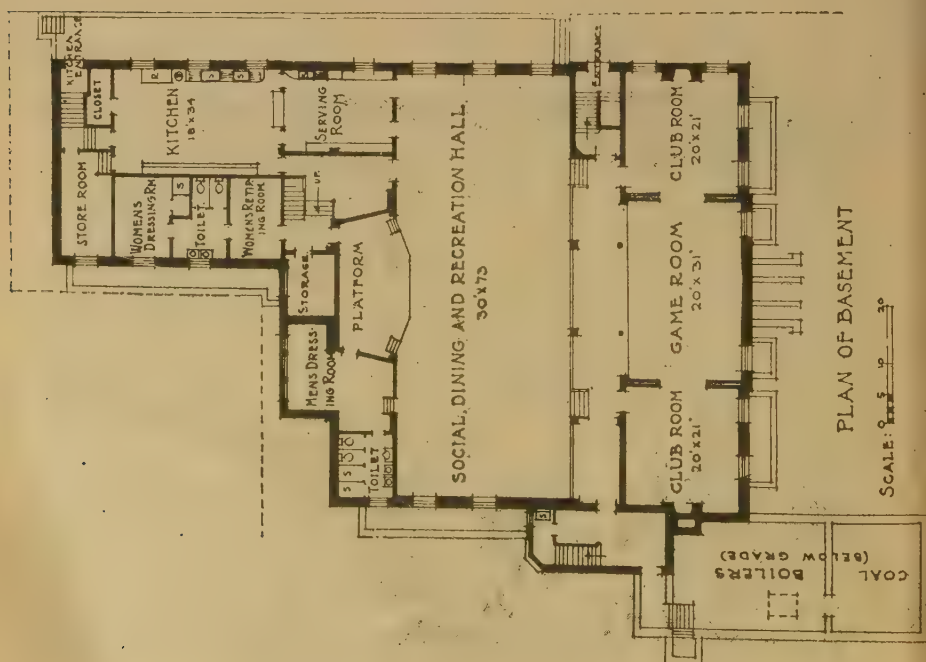
elegant without being adorned. As since moving from the old meeting house the church had been worshipping in a temporary structure, it was necessary to incorporate in the parish house a room for worship until such time as the new meeting house could be secured. This need is met by the



CHURCH OF THE REDEEMER, PARISH HOUSE CHAPEL



CHURCH OF THE REDEEMER, PARISH HOUSE, FIRST FLOOR PLAN



CHURCH OF THE REDEEMER, PARISH HOUSE, BASEMENT FLOOR PLAN



chapel, of which we give a view. It is a beautiful room. The velvet cushions are plum color, the organ pipes are dull gold, the pew rails and arms are mahogany, but elsewhere the color is white. The light of day comes through clear white windows and on the top of the chiseled cornice are electric globes to light the chapel at night. Around three sides of the chapel runs a balcony. Back of this against the side walls are seven open glass rooms. When this room is no longer needed for the church services it will become the gathering place of worship for certain departments of the Church School.

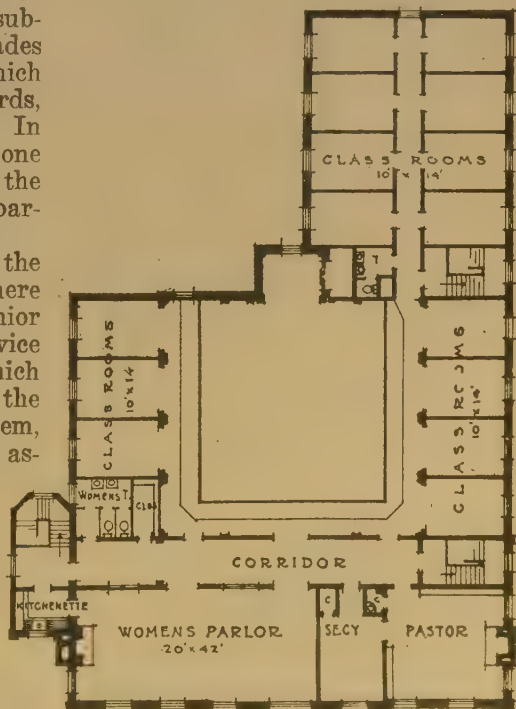
Some adjustments of the room deserve especial attention, for these builders have been listening to the last word in religious education. As one enters and passes through the front hallway, he sees on either side of him a room twenty by thirty-two feet for the use of the beginners and primary department of the Church School. These departments are subdivided, if desired, into three grades and accordion partitions, in which are panels of slate for blackboards, serve to make the separation. In each section thus shut up to itself one finds in cabinets set in the wall the special material needed for that particular grade.

The assembly room, back of the chapel and on the same level, is where the junior, intermediate and senior departments gather for their service of worship. The class rooms to which they retire are, eight of them, over the assembly room and, seven of them, off the chapel balcony. In this assembly room the church holds its mid-week meeting and the Young People's Association its Sunday evening service. It is also the place of conferences of different groups and committees.

Over the beginners and primary department rooms is a room twenty by forty-two feet for the women's parlor, with a

kitchenette close by and a closet for holding sewing machines and materials of various sorts. An open fireplace is here, as in the pastor's study close by and in the children's rooms below. Nor did the building committee forget adequate toilet conveniences all through the building.

Under the chapel is a large hall, thirty by seventy-five feet, which serves as a gymnasium, a dining room, and an auditorium for lectures and entertainments. On one side of this hall and set three feet above it is a stage for dramatics and on the opposite side at the same level (three feet above the gymnasium) are the boys' and men's club rooms. Three hundred persons can sit down to dinner in this hall. The kitchen is ample and in addition to the other perfect equipments for making the women's work easy is a scientific white enameled dish washer, which sends out clean the trays of soiled



CHURCH OF THE REDEEMER, PARISH HOUSE, SECOND FLOOR

dishes which many hands slide into it.

There are some who might suggest modifications in size or location for some of the rooms of this structure, but no one enters it without feeling how rich it is in its simplicity, how full of light and cheer. The rooms are yet to receive into them furnishings of use and beauty and time will make it more and more a happy church home, but its value to the community is already established.

The church and its school have remarkably increased within twelve months. People who formerly had little connection with churches are

finding a place for themselves here. The gymnasium is used every day in the year. In spite of the great expenses entailed in the building enterprise, all bills are fully paid, the pastor's salary handsomely increased, and several times as much given for benevolences as was given before the building work began. All of which may illustrate the common remark, "If a thing is worth doing at all it is worth doing well." All the churches and especially our denomination are to be congratulated on the good work of this pastor, this architect and this building committee.

\* \* \*

## COLORED HARLEM—WHAT?

*By A. C. Garner, D.D.*

**W**ERE one to hover over New York City in an airplane and look down upon the geographical heart of Manhattan one would behold Harlem the world's greatest black city. Here resides the largest population of civilized Negroes to be found upon the earth. They come from everywhere. They speak a various language. They are blessed with fine educational opportunities and their economic advantages are better than in most places. They live in houses that were once the paragon of luxury. They pay exorbitant rents. Living in the midst of Jewish and foreign business people, there is in the Harlem area the least manifestation of race prejudice—though the area is peculiarly lacking in Protestant church buildings. Given adequate moral and religious equipment and supervision I can conceive of few better places for the Negro than Harlem. That this is the opinion of many Negroes, one may judge from the number who prefer to live in Harlem. They make a congested population that challenges the police, the social workers, the Health Department, the Law Enforcement League, the Bureaus for the Unemployed, the Urban League, the N. A.

A. C. P., philanthropic institutions, Child Welfare Boards, charity organization societies and the churches.

It is the challenge of Harlem to the churches that interests me most. It is very remarkable that though religion is the Negro's line of least resistance, it has received less encouragement in Harlem than any place I know. Religion in Harlem as evidenced in the church life of the people is a racial spontaneity, it is not a cultivated mood. That our people love religion and seek after it is shown by the multiplicity of house churches. Virtually every block has one or more, but these do not reach the masses. Eight churches and two to come in the immediate future give us ten churches for 109,000 people in this immediate vicinity. There is a Salvation Army building on 135th Street between Fifth and Lenox Avenues; and literally scores of one-room churches in dwelling houses. The total seating capacity is for much less than 20,000 people.

The churches have keen rivals in the theatres and movie houses as well as new religious cults and fads that come and go. A casual perusal of the Classified Telephone Directory revealed twice as many theatres for this



area as churches. Dance halls are also numerous, but not enough to meet the public demand—a fair guess would be 50,000 seating capacity. At a Round Table Conference a short time ago, the report of a social investigator gave Harlem a black eye as to crime, many sores as to bootlegging dens, and the leprosy as to prostitution. A drizzle of worldliness is the atmosphere into which Southern migrants have come in these latter days. Hypnotized by jazz, the realism of the stage and the existence of the dance hall, passion fed by rooming house congestion, making familiarity easy, and undisturbed by conventional church services or traditional preaching, the masses of Harlem Negroes are "holden with the cords of their own sin." Many circumstances conspire to keep the people in this sad state. First, the Negro is the exploited class. Business is largely in the hands of other people. We are too generally a population of renters. This fact keeps community interest at a low ebb. Crime has sympathizers created and sustained by prejudice and poverty. The margin of income above expenses is very narrow; this fact tends to low morals.

There is much ignorance about one's rights, and even though one might know one's rights one has no time and often no money to invoke the law in one's defense. At a session of the Inter-denominational Preachers' Meeting held recently, a physician made an address on "Keeping Fit" and a pharmacist was also present and exhibited the contents of about a dozen bottles of medicine from the same prescription, but from different drug stores in Harlem. Only one was put up according to the doctor's prescription. All the others had substitutes for tinctures and other chemicals that they happened not to have on hand. The druggist who had filled the prescription correctly had been criticised for charging a bit more than the other druggists. Chemical substitution is

unlawful, but who has the time and money to prosecute? Then, too, impure or improperly compounded drugs might have a deal to do with the death rate in Harlem, as well as congestion, a low economic status and the exposure of menial and body-taxing labor.

A heritage of Americans is free religion. Negro leaders used this freedom to advance the church along lines easiest to themselves and most congenial to the black people. The white South did not antagonize as no education was aimed at. Methodists and Baptists with no anti-slavery program for Negro education became the numerous bodies, religiously. The emotional type is the result. White people have very seldom given much attention to the christianization of colored people by planting churches. It has been generally taken for granted that Negroes are naturally religious. The result of this view is, the ethical element has not been sufficiently emphasized. Intelligence has not been courted with zeal.

This attitude of mind on the part of white people of all denominations toward Negroes is the cause of archaic methods in Negro church life, and impotence follows archaic methods. The war has revealed many things that had not been emphasized or carefully noticed before. The great human waste from crime, sickness, inefficiency, non-co-operation and unbrotherliness was discovered. Every man from now on is his brother's keeper. The World War impressed the fallacy of ignorance, prejudice and waste upon the American people, particularly in Negro education and morals. That the material and moral interests of the whole country are involved in the question of Negro education, is shown in an interview given by Dr. John J. Tigert, United States Commissioner of Education, on his return from a recent conference in Nashville with the heads of the twenty-eight state and federal land grant colleges for Negroes. The fact

that Dr. Tigert is a native of Tennessee and has always lived in the South, adds significance to his statement. He says:

"The neglect of Negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially of the South, where the Negro population is greatest, but has likewise affected the standard of living and the character of citizenship, and has injured the morale of our people. If we had long ago made provision for the technical education of our Negro population, the increase in the value of our products, both agricultural and manufacturing, would have been incalculably great. The intangible and immaterial benefits which would have accrued can scarcely be estimated, nor can we form any estimate of what would have been the effect upon the Negro himself by way of encouragement."

To lift colored people more rapidly to a state of religious efficiency, white Christians should give more religious co-operation to colored communities. The colored Christians are doing the best they can, but the odds are against them. There are not enough trained leaders; colleges furnish only 1.7 per cent of the actual need. There are not enough buildings for recreational, social and church needs; there is a growing discontent among Negroes generally, about things religious; there is the continual foisting of strange doctrines, so that it seems as if the Scripture statement that "the time will come when men will not endure sound doctrine," is being fulfilled today in Harlem. This community is making a strenuous effort to find itself—to make its soul. It is plastic. The psychological moment to work is now.

What has Congregationalism contributed to Harlem? There is not a church that fitly represents our faith. There is not a church building at all. What is here to begin with? People, people everywhere, people untrained, unsympathetic, careless of religion.

There must be 90,000 such. What can we do? What will we do?

The colored people in New York have come from many places. They come to better their condition as a rule. The disappointment of many people who come to New York City to live or to visit is inadequate church buildings—plenty of schools, plenty of theatres, plenty of amusement halls, but a scarcity of churches. This condition reveals the better leadership of worldly forces, and more zealous support of worldly institutions. May the church people awake!

The writer has been in Harlem ten months and finds a race problem big enough to be attacked by all the denominations. Religion is the key to the solution of all race problems. We need the Christ spirit and the Christ church to teach it; the Christ spirit of co-operation, against the Gandhi spirit of non-co-operation. The Christ spirit is against the clenched fist, the gritted teeth, the curled-up lip; against the scheming, plotting secrecy of anarchy; against the mean, lean, hungry look; against hatred, prejudice, murder and all man's inhumanity to man. The Christ spirit has its store house in the human heart and is kept active and dynamic by the church atmosphere.

The Church is an institution of peace. In its best life friction, prejudice and selfishness fade away. Congregationalists have always carried their share of responsibility for any work that common sense dictated as reasonable and feasible. The 180,000 Negroes in New York City are the victims of cruel circumstances. Here is a distinct need for our type of church life. One dollar per capita invested in the Christian religion of the Pilgrim and Puritan type and quality would furnish a life saving station for many who will otherwise be swallowed up in the hungry maw of our greater Babylon. Colored Harlem needs Christian culture. The Congregational Churches have given it to other places. Why not give Harlem a chance?



# THE CONGREGATIONAL EDUCATION SOCIETY

The Lenten season has been utilized by a considerable number of churches for weekly gatherings devoted to religious and missionary education and Bible study.

These church nights, with conferences for different ages and interests, a supper, and a general gathering with special speakers, have proved of great value.

\* \* \*

The Nineteenth Annual Convention of the Religious Education Association was held in Chicago, March 29th to April 1st. The theme of the Convention was "Week-Day Religious Education." The main papers and the survey of week-day schools of religion that had been made in advance had all been printed in the official magazine, "Religious Education." Hence the time of the convention was given to discussion and reports from the field.

The results were significant. First of all, there was the unexpectedly large attendance, coming from practically every section of the United States and from Canada, thus giving evidence of a strong and widespread interest in the subject. The survey and supplementary reports received indicated that there are from five hundred to six hundred week-day schools of religion in the country.

The growing interest in the cause of religious education was further evidenced by the report of the General Secretary, showing that the Religious Education Association, during the past year, had had the largest number of accessions to membership of any year in its history. For the first time in many years, he was able to report every bill paid and money in the treasury.

A large part of the discussion centered about the aims of these week-day schools. Perhaps the most significant result was the revelation that, as yet, no very well-defined aims had been established. Both the survey and the reports indicated the existence of various aims: more time in which to teach Biblical material, more contact between the child and the church in order to strengthen church control, and, in some cases, principally the desire to "get into the band wagon," to have a school because everybody's doing it.

There are schools, however, which give evidence of having recognized the peculiar opportunities afforded by the week-day school to make a real contribution to the cause of religious education, to do, not just some more of the same thing, but to do something more and better than ever before.

There was frequent recognition of the opportunity presented by the week-day school for missionary and social education. A luncheon was held on Friday and another meeting on Saturday, at which some twenty or thirty of those specially interested in missionary education gathered to discuss the opportunities and developments in this line. It was decided that a committee should be appointed to follow up the possibilities of making missionary education material available to workers in the week-day schools.

## MISSION STUDY COURSE FOR YOUNG PEOPLE

*By Herbert W. Gates, D.D.*

**T**HE course of mission studies now in preparation by Miss Mary Jenness, and designed for use in our Congregational Young People's conferences this summer, bids fair to make a very distinct contribution to our missionary educational materials.

The aim of the course is to furnish six interesting studies of typical forms of missionary work, home and foreign, and, at the same time to give the young people experience in various methods of studying and presenting such material which they can use to good advantage in their own societies and church schools.

Each study centers about some one or more outstanding missionary leaders or movements. The outline is as follows:

1. Medical Missions—Dr. Fred Douglas Shepard, of Aintab.
2. Industrial Missions—Richard Winsor, of India, and Albert E. LeRoy, of South Africa.
3. Educational Missions—Joseph Hardy Neesima, of Japan.
4. Christian Americanization—John Kochera, of Pittsburgh and the Schauffer Missionary Training School.
5. Carrying the Christian message to the Native-born—The Larger Parish Plan at Collbran and Star. Student Summer Work.
6. The New America—Graham Taylor and Chicago Commons.

The introduction contains clear and definite instructions for leaders on the method of the course. This method is what is known as the "Squad Plan" by which the entire class is divided at the first meeting into as many squads as there are lessons. Each squad is then assigned a session at which it takes charge, preparing the lesson material for presentation and conducting the session according to its own plan. The leader meets with each squad and aids it in the preparation, but in the

class session the leader becomes observer and adviser only.

This method creates vital interest and affords opportunity for the introduction of new and original ways of handling the material. Miss Jenness has demonstrated her own skill and resourcefulness in this type of work and her suggestions to leaders are practical and helpful.

Other interesting features are the making of posters to express and clinch the central thoughts of the lessons, the Service Lists which will suggest practical lines of helpfulness for the Church School or Young People's Society at home, and the Devotional Hints which are both definite and inspiring.

The material with reference to each of the characters studied is given in story form and those who have read any of Miss Jenness' stories know her skill in writing. Every story is a moving picture, with life and action in it. We see Richard Winsor, as a college boy, jumping into a buggy, driving to the courthouse, fairly kidnapping Joe Price, a colored boy in his own Sunday School class and getting him safely out of town into free territory, then going gaily to jail for the exploit. We watch with interest the process by which Albert LeRoy's pupils in Africa discovered that he was boss, and loved him the better for the discovery. We are thrilled by the story of the Japanese lad who compelled recognition and respect, though a theoretical outlaw—from high officials of his own country. Kochera wins our heartiest sympathy for his ideals and work. There isn't a dull line in it all.

These studies are to be completed in the very near future and will be issued by the Pilgrim Press in inexpensive forms, in time to be ready for the conferences of this summer. Any who are interested in them should write at once to the Depart-



ment of Missionary Education, Congregational Education Society, 14 Beacon Street, Boston, Massachusetts.

### Here and There Stories

People are steadily discovering the values of these excellent stories for use with Juniors. New subscriptions are coming in all the while and a number of orders have recently been received for back numbers. There is probably no way in which such really good material can be purchased at so low a cost.

A practical suggestion for the use of these stories with Juniors is as follows: Let the leader become thoroughly acquainted with the nature of work done by each of our missionary societies, which may be accomplished by a study of the *Congregational Survey* (published in the October 1921 number of *THE AMERICAN MISSIONARY* and *The Missionary Herald*), the *Congregational Hand Book* for 1922, and special leaflets on the work of the various boards. Then, it will be easy to find illustrative material suited to Juniors in the *Here and There Stories*.

For example: one of the most vital problems facing us in the foreign field just now is that of the Moslem. As Dr. Laubach has so strikingly put it, we have our chance of a lifetime in the Mohammedan Moros of the Philippines. And here comes the last foreign missionary story of this series, "How Three Chums Got Their Chance," by Gertrude Augur of the Philippine Islands. It is a story that presents the very heart of this problem from the standpoint of three boys. Again, in home mission work, we see the necessity of providing for the education of our youth. All over the land are boys and girls, living in remote districts and with comparatively slight chances of getting a good education unless aided. Mary Ellen was one of such. She wanted her chance and got it, and the latest issue in the *Home Missionary* series tells us how. As was announced in an earlier issue, this series of stories is to be con-

tinued under the general management of the Department of Missionary Education and with the cooperation of the Woman's Home Missionary Federation and the Woman's Board of Missions. The *Foreign Missionary* series is edited by Miss Ruth Isabel Seabury. The *Home Missionary* series is now being edited by Mrs. Hastings H. Hart and, beginning with next fall, will be edited by Miss Edith Scammon.

This is one of the best ways that we know of to invest twenty-five cents for the benefit of your Juniors. Subscriptions may be sent through either of the organizations above named.

### Missionary Projects

The Project Method is one of the catch-words of educational conversation just now. As used by some it takes on the guise of a patent process by means of which all our woes are to be ended. Used as it should be, it is not so much a new method, displacing older methods, as it is a mode of approach, or a point of view for the better and more effective use of all the older methods.

Possibly the best description that has been given of the project method in concise form is that of Professor Kilpatrick, in his little pamphlet, "The Project Method," published by Teacher's College, Columbia University. In this little book, Professor Kilpatrick gives the clue to discrimination between mere illustrative, or "busy work" and real projects. The difference is in the purpose with which the work is done. The true project is "purposeful activity." The study of a text book, memorizing, construction work, individual or group service; all these may be true projects motivated by a definite purpose which is the pupil's own, not imposed by another.

The effect of this method of approach in general education has been very great in increasing interest on the part of the pupil. There is the same need for it in the field of re-

religious education and missions offers a rich variety of material.

Described a little more fully than above, the project method of approach means that the pupil shall be taught through his own experience in worthy living, and experience controlled by definite purposes of his own. Information has value in so far as it helps the pupil to carry the experience through and to realize the purpose.

Our aim in religious education is to help pupils experience Christian living, and that means the life of loving service. That is exactly what missions is. In too many cases, superintendents and leaders seem to feel that all they can afford to do in the line of missionary education is to devote five or ten minutes to a program once a month. Why not frankly recognize the fact that a real missionary project carried out by a department, or by the school is the very best kind of religious education we can give them.

#### How Some Folks Have Done It

One or two examples of real project work may be of interest. The young people of the Grinnell, Iowa, Congregational Church started out for a Lenten course on Congregational World Missions and Educational Work. One problem was how to present the work of the American Board in a striking and interesting manner. The result was two programs, original and effective. The first was entitled: "A Half Day in the Boston Office of the American Board." The characters represented were Dr. Barton, Dr. Patton, and Candidate Secretary Alden Clark, stenographers and office boy, six missionaries home on leave, and two new recruits. One can easily imagine the scene and the discussions that such a group would have and the inside view it gave of the workings of the Board. The second program was a debate on the question "Resolved that the American Board would render a more significant service to

civilization by stressing its work in China rather than in India."

In another church, a Junior department started out on the project of making up a missionary and benevolence budget for their department. The first question was as to the items that should be included. Note the difference: the leader did not hand them a list of things to which they should give, but put the question up to them. They went at it with a will. They asked questions, at home, of the teacher, the pastor, everyone that ought to know (alas, most of them didn't). They studied printed reports of the kind that many an adult finds uninteresting. They read the *Survey*, *The Missionary Herald*, *THE AMERICAN MISSIONARY*. They discussed and planned and arrived at a very fair budget which was their own. Naturally they supported it and more loyally than they ever would one that had been handed down to them by adults.

In another church school, the children not only choose to what they shall give their money, but handle their own funds. It is strange, but that school is one of the largest givers to our missionary and educational work.

This project of making out a budget may be applied to any grade. The writer knows of at least one church that approaches its Every Member Canvass in a similar manner. Some time in advance of the date for the canvass, members of the committee are assigned to investigate and report on the work of the respective Boards and other interests that ask for a place in their budget. The results are reported and actively discussed at successive meetings of the canvassers. By the time that canvass arrives, those who work in it are ready to give a reason for the faith that is in them and to defend their budget the more earnestly because it is theirs.

Speaking of projects, did you read that thrilling story by Mr. Beard in the April number of *THE AMERICAN*



MISSIONARY of the organization of the Fellowship for Christian Life-Service, at the University of Illinois? If you did not, get that number and read it without delay. If your spinal column is functioning in any proper manner, you will experience the thrill. That was a real project, carried through by young people. And the characteristics noted by Mr. Beard: the dignity, orderliness, sense of responsibility, and the spirit of accountability and good sense; all of these are characteristics of the true project method of work, observable in various modes of expression in all ages of pupils.

### Some Suggested Projects

We need material for the Cradle Roll department of our Sunday school. It should be of the kind that will give parents information about the conditions and needs of parent-hood and childhood in other lands or among other peoples in our own land. Some schools have used pictures with brief accompanying letters, sending these every now and then to the parents of all children on the Cradle Roll of the school.

Why not set the older children and young folks to work at this? Let the children be on the lookout for attractive pictures which may be cut out and mounted on cards. Then have the young people write brief sketches descriptive of the pictures, based upon their own studies in missionary work. Here is a real project with a purpose in it.

Many teachers have already experienced the helpfulness that comes through illustrative handwork such

as the making of booklets on Bible stories, mission studies, and so on. Why not carry this a step farther and put definite motive and purpose into it by suggesting to Juniors or Intermediates that they make up booklets that shall both illustrate and interpret Bible stories, these to be sent to the Department of Missionary Education and later sent to mission schools here and elsewhere where they can be used to very great advantage.

Such booklets should really illustrate and interpret the meaning of the Bible story, not be merely embellishments of it. As a single example: a little girl once made such a booklet on the subject, "Jesus, as a Healer." It was constructed of sheets folded and sewed within a cover. On the outside was a picture of Jesus Healing the Sick with the title, as above, neatly lettered below. On the first page was another picture of Jesus healing and beneath this a short account of the day in Capernaum. Following this were several pages of pictures cut from various magazines and reports, all grouped under the general head of "Jesus Healing Today." These were pictures of a doctor at work in a mission hospital, a Red Cross nurse at work, a visiting nurse, an ambulance, a boy binding up the injured foot of a little dog, and so on. That booklet was sent to a mission school in India. Imagine the effect of this really fine interpretation of the ministry of Christian healing.

Good examples of such work can be used in a variety of ways. Write to the Department for further details. It is worth trying.

### COMPARATIVE STATEMENT

	Churches Individuals	W. H. M. U.	Legacies	Other	TOTALS
RECEIPTS FOR MARCH 1922:					
This year..	4,033.00	84.00	4,100.00	66.00	4,283.00
Last year..	5,025.00	699.00	21,197.00	1,000.00	27,921.00
Increase...					
Decrease..	992.00	615.00	17,097.00	934.00	23,638.00

# THE CONGREGATIONAL FOUNDATION FOR EDUCATION

## CONGREGATIONALISTS, DR. NASH!

*By Lucius O. Baird, D. D., Superintendent, Washington Conference*

**I** HAVE been asked to introduce to our Congregational Churches the President of the Congregational Foundation for Education. If the Congregational Church were a National University and I were presenting Dr. Nash for an honorary degree, I would sum up the reasons for such an honor in some such way as this: George Williston Nash, student and teacher, promoter of public education, builder of institutions for teacher training, leader in civic, philanthropic and patriotic financial quests in city and state. Persuader of men, lover of youth, inspirer of the timid, a Congregationalist by birth, training and conviction, a devoted disciple of Jesus Christ, at home, in church, in school and in public life.

Dr. Nash was born at Janesville, Wisconsin, December 22, 1868. When two and a half years old, his parents "without consulting him," as he remarked, moved to Canton, South Dakota. In his sixteenth year he was converted under the preaching of Cephas Clapp. Graduating from Yankton College in 1891, he went home to join his father in the newspaper office of his small home town. It looked as if journalism, and possibly

politics, was to be the life work of young Nash, but in 1893 a call came to the principalship of the Yankton Academy. The boy decided to test his own fitness by a two-year tryout. At the end of that time the doubtful trail had become a path.

There is a characteristic thoroughness of preparation in President Nash for every new task which he has been called upon to take up which manifested itself as soon as the decision was reached to make education his life work instead of journalism. He arranged for a year's leave of absence for study in Leipsic. He had already earned the degrees of B. S. and M. S. at



DR. GEORGE W. NASH

Yankton. Before he returned, he traveled extensively in Europe with his eye fixed on his educational goal. He returned to a professorship in mathematics at Yankton. But Dr. Nash could never be a schoolman in any narrow or technical sense. His early life on the prairies gave him a sturdy body so that his well built frame radiates health. The firm step, the strong hand, the clear eye, reveal a heart pumping plenty of red blood to every part of the organism. With him, education was a means to an end—that end being the



incarnation of Christian character in the youth of his state.

The sense of genuineness which one feels in coming into contact with Dr. Nash and his success as a clear and forceful speaker made him sought for as Republican nominee for Superintendent of Public Instruction for South Dakota in 1903. He was elected and served two years when he was asked to take the difficult task of reorganizing the Normal and Industrial School at Aberdeen. Unhappy division had entered into the school. Its enrollment was down to a hundred and five. When he left it, the enrollment was nine hundred.

In this city Dr. Nash's Congregational loyalty was so marked that he attracted the favorable comment of the Catholic priest. When he was called to the presidency of the Bellingham Normal in 1914, this priest wrote to Bishop O'Day, of Washington, a letter of appreciation of the civic and educational leadership of Dr. Nash. In this letter the characteristic which was commended most highly was the church loyalty of the Protestant educator. The priest said that there were larger and more influential churches in Aberdeen than the Congregational Church, but that Dr. Nash was loyal to his own church, active in its affairs, and superintendent of its Sunday school. The incident was told by a Catholic admirer of Dr. Nash who had seen the letter forwarded to the Catholic priest of Bellingham by Bishop O'Day.

The Washington State Normal at Bellingham under Dr. Nash has grown to be the largest State Teachers' College in the Northwest. When President Nash asked to be released from the contract which he had with the Regents which had two years to run, it was granted, but the governor urged the Regents to raise the salary to \$10,000 in the hope that Dr. Nash would reconsider.

Dr. Nash knows men. For nearly twenty years, he has dealt with all types in the legislatures of two states.

He gets what he goes after. A tact as well as a sincerity which disarms criticism has been shown in the weekly chapel service held once a week at the Normal. Scripture is read and the Lord's Prayer is recited or sung. A minister is often asked to speak. No objection has ever been offered although a strict interpretation of the State Constitution would make it possible for any objector to stop such an assembly. But the need was present for spiritual uplift. Unmolested, Dr. Nash met that need. I am told that many of his addresses on public occasions at educational gatherings are simply lay sermons.

Bellingham feels that it is losing its first citizen. He has served in almost every public capacity except as mayor. Practically every war drive sought him for leader. He has served as president of the Y. M. C. A. His executive ability is marked. His industry is tireless. When I said to a man after the Council that Dr. Nash had not read much theology, he replied, "If this new task requires that, he will and will master what he needs to make his work a success in a remarkably short time." He loves the Bible and has been a student of it but not in a technical way.

Dr. Nash makes friends wherever he goes. He leaves the impression of a man of modest forceful achieving personality. When one of his Regents, who happened to room with him during a legislative session at the crowded capital, saw him on his knees before retiring, he spoke of it afterwards with reverence. A transparent personality can afford to be seen in secret.

December 30th, an ecclesiastical council of fourteen representative churches and individuals drawn from the Northwestern and Seattle Associations gathered in Bellingham to set apart this lay preacher and practical religious educator to the specific work of a "minister and teacher." The ministry of teaching was enlarged to a technical ministry.

# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## OUR CHILDREN'S DAY MESSAGE

**L**IKE most worth-while things, Children's Day did not come all at once. Its development, moreover, is a piece of interesting history. Its early observance was through great-hearted pastors who planned days in which the love of the church for its children should be cultivated and the services made so attractive that the child would want to return.

Gradually the observance of Children's Day became general in our Congregational Churches, and in 1883 the National Council and nearly all the state organizations recommended that the second Sunday of June should be set aside each year, and an offering be taken for Sunday School missionary work.

The day has brought a beautiful service into the church, one attracting both children and adults, and has deepened the love of many for the church and all it stands for. Thus Children's Day has given the opportunity to a multitude of boys and girls, in the most impressive period in their lives, for world-wide vision and service.

Children's Day comes this year on June 11th, and the offerings on that day will make possible new Sunday Schools for a large number of boys and girls and young people in the United States, who are absolutely without any church privileges. Think of 27,000,000 children and young folks in our country, nominally Protestant, who are not in any Sunday School.

During 1921 The Congregational Sunday School Extension Society organized 146 new Sunday Schools in addition to other important forms of service. It also sent out during the summer vacation season a group of young people from our Congrega-

tional College student ranks, who did missionary work in large rural parishes. For the summer of 1922 forty young people will be commissioned.

By agreement between the seven missionary societies, June is the month for placing a special emphasis on the interests of Sunday School Extension work, and the Society furnishes a Children's Day Service for our Congregational Church and Mission Schools. The service for this year is entitled "The Lord's Prayer." The author, Miss Jeanette Perkins, has brought to it a wide experience in carrying out programs and pageants, in connection with her own community, where she is primary superintendent and a teacher of Juniors in the School of Missions, and a leader in a Community Daily Vacation Bible School. She has written two charming playlets in her "Mayflower Program Book" and "The Pilgrim Elementary Teacher," to which she is a valued contributor. To the Children's Day Service she has brought earnest thought, wide reading and a devout enthusiasm.

In her foreword the author says, "The object of this program is to show that the prayer which Jesus taught his disciples to pray expresses the needs of God's children the world over and for all time, and to help to make it an animating impulse in the lives of those who participate." Each phrase of the prayer is interpreted, through song, poetry, Bible verse and dialog, by groups of children of the ages to which each phrase is particularly adapted. The baptism of children occurs appropriately when "Our Father" is the theme. The offering comes as a climax of a plea



to be delivered from the evil of selfishness. The service closes as it began with the Lord's Prayer, infinitely enriched by the hour between the petitions. The music is all of high order. The Lord's Prayer chant is by Lowell Mason; the processional, "Sing, Ye Happy Children," a joyous Children's Day Carol published by the Oliver Ditson Company; the offertory, a beautiful solo, "Our Father, Because Thou Art in Heaven," and the songs by the children are all of musical value.

One glance at the following outline will give an idea of the detailed interpretation of the phrases:

#### "Our Father, Who Art in Heaven"

Beginners, in a sequence of Bible verses and a song, speak of the heavenly Father's care in nature and for them, and Primary children in poetry and song carry on the thought of God, the provider and creator, and add a suggestion of the child's responsibility in carrying out his Father's plans, and in reproducing him before other people.

#### "Hallowed Be Thy Name"

A fascinating story is told the children of a little boy who adored the name of his father's master, Bonifer, known for his kindly deeds, and how he entered his service as page, and when manhood was reached traveled far and wide to spread abroad the honor of the good man's name.

#### "Thy Kingdom Come"

A group of Juniors discover the meaning of "the kingdom" by looking up and reading Bible references and commenting upon them in a delightfully natural fashion.

#### "Thy Will Be Done on Earth As It Is in Heaven"

Through a dialog in verse a Junior boy and girl explain how their parents' desires often become their own wish, and by analogy how God's will may become the will of those who love him.

#### "Give Us This Day Our Daily Bread"

Younger children express in simple verse their appreciation of daily food, and an older child catches a glimpse of the deeper meaning of daily spiritual food.

#### "And Forgive Us Our Debts, As We Forgive Our Debtors"

Primary children picture God's forgiveness through the analogy of a mother's forgiveness.

#### "And Lead Us Not into Temptation"

A young person reads a truly inspired allegory of travelers striving to climb a difficult mountain. Then the temptation is to sink back to the plain where ease and comfort prevail.

#### "But Deliver Us from Evil"

The minister uses some of the children to represent children of crowded cities and distant isolated regions without Sunday Schools or Bibles, and makes an appeal to the congregation to be delivered from the evil of selfishness, and to make it possible for the children to have these things.

#### "For Thine Is The Kingdom and The Power And The Glory, Forever and Ever, Amen."

This is chanted by the choir.

Complete sets of the service have been sent to all of our schools, and supplies will be furnished free to all schools taking an offering for the Congregational Sunday School Extension Society, or otherwise providing for its work in their plan of benevolences.

"Christianity is not simply a message to be heard; it is a deed to be done."

"Before we can fully enjoy anything we must share it."

"On every side new powers and new possibilities are put into our hands."

—Harry Emerson Fosdick.

## THE DIFFERENCE BETWEEN BY AND FOR

By Ernest Bourner Allen, D.D.

**H**AS a church done its full duty when a Sunday School offering is taken on Children's Day for the children without a Sunday School? This offering is usually of the penny-five-cent order, since the gifts are brought by the children. Too many churches make no appeal whatever for larger gifts. Nor do they add much to this Sunday School offering through the amount which comes in from the regular benevolence offering for the Sunday School Extension Society.

Why not ask our churches, on Children's Day, to take a larger share in meeting our denominational duty to the needy childhood of America? There are numerous localities where the children have no Sunday School. Mission Schools can be started and maintained for a year at an expense of \$25. There are hundreds of Sunday Schools in the denomination which could easily give \$50 or more

in addition to the children's offering. This would organize, equip and maintain two or more new schools for an entire year. Let us tell the adults about this. Many churches have men and women who could personally take on a school in this fashion for a year, by making a gift of \$25. There are adult classes which could do the same thing. There are departments which could do it, too.

Let us lift the Sunday School gift to a higher plane on Children's Day. Instead of making it a gift by the children, let us make it a much more representative gift for the children.

Furthermore, let the children get the entire benefit of the larger offering. All the Children's Day gifts should go to the Sunday School Extension Society. The offering should be given in addition to the regular apportionment. The entire amount, not a part of it, should be sent in as a special gift for a special need.

\* \* \*

### THE COMMISSION ON MISSIONS TAKES ACTION

Special action relative to Children's Day has recently been taken by the Commission on Missions, and the following vote unanimously adopted: "That the Commission on Missions

suggests to the Churches a much larger emphasis upon the Children's Day offering, in order to meet the present exceptional opportunities for Sunday School Extension."

\* \* \*

### GIVE MORE THOUGHT TO CHILDREN

\$5 will provide a visit to a needy school and perhaps save its life.

\$10 will start and furnish a summer school.

\$25 will start a new school and maintain it for a year.

\$250 will put a college student into the field for the summer.

\$1,000 will support a Sunday School Missionary for a whole year.

Any payment of \$20 or more will constitute some designated person a Life Member.

nue, New York City, will be glad to let you know more about its work. Write to Extension Secretary W. Knighton Bloom, and special objects of interest will be assigned Sunday Schools for Children's Day.

We need not less than \$25,000 as a result of the Children's Day offerings on Sunday, June 11th, to care for work already planned. Another \$25,000 can easily be used for emergency needs of a tremendously vital and interesting nature. We can raise it if we will, for what ought to be done can be done.

The Congregational Sunday School Extension Society, 289 Fourth Ave-



# The ANNUITY FUND for CONGREGATIONAL MINISTERS *and* THE BOARD of MINISTERIAL RELIEF

## THE VETERANS AND THE CHURCHES

**T**HE Board of Relief finds itself in great stress. For several months it has been almost continuously in debt. A loan of \$20,000, made April 1, cannot be liquidated from the usual income of the spring and summer months. The Board, therefore, sets before its friends, herewith, something of the conditions which it faces.

It is the conviction of the Directors of the Board that the duty of the church to the retired minister should be studied more carefully. They ask whether it is fair to place the Board of Relief among missionary societies and then rank it, relatively, almost the least among the causes of benevolence. They remind the churches that it was organized as the instrument of the National Council to discharge the debt of honor to the Veterans of the Cross.

Particularly, there is commended to the serious reflection of our people the exhibit of movements in other denominations given herewith, somewhat amplified from the brief statement of last month, showing that, even with the Pilgrim Memorial Fund, the resources of our Ministerial Boards—the Board of Relief and the Annuity Fund—are much less proportionally than those of the denominations most closely affiliated with our own.

Word often comes to the office of the Boards intimating that our treasury overflows; that more is subscribed than is needed; that the Pilgrim Memorial Fund should provide an adequate pension for every retired minister, etc. Any one who will study the case will quickly understand that such statements are far from the

truth. The Pilgrim Memorial Fund provided a net income in 1921, available for application to pensions, of \$103,000. That sum was not sufficient, in itself, to warrant the payment of the modest annuity of \$500 under the Original Plan of the Annuity Fund. To assume that, in addition to this, it can take over the support of more than 600 pensioners under the Boards of Relief, State and National, is simply to betray an utter misunderstanding of the factors involved.

The dedication of the Pilgrim Memorial Fund to the endowment of the Annuity Fund, enabling ministers in the days of their active service to provide, with the cooperation of their churches, for the defense of their age, is unquestionably its wisest possible use. This strikes at the root of the problem. Ultimately, if the Fund is completed and the churches cooperate, the Annuity Fund will care nobly for its members. But the churches of this generation must provide generous additional resources for those now in the evening of their days and who had retired or were approaching retirement before the beneficent provisions of the Annuity Fund were available.

The following statement is substantially that made to the Executive Committee of the Commission on Missions, March 21, on the basis of which the Commission voted unanimously to increase the proportion for the Board of Relief in 1923 from two to three per cent. This will add to the income of the National Board only about \$15,000 and that chiefly at the end of 1923. This, at best, will only permit the maintenance of the present scale

of grants with possibly a slight addition for emergencies. Something more is needed and without long delay. The grants ought to be lifted at least fifty per cent. The Directors have felt they could not reject any worthy applicant. How long shall they continue to make grants beyond the income?

Let every reader consider the following statement with great care:

### I. Present Resources Inadequate

*The National Board* in 1921 made an average regular annual grant to ministers and widows of only \$220. *State and National Boards* unitedly made an average regular annual grant for ministers, 303 being on the roll, of \$278, and for widows, 302 being on the roll, of \$206. It is a reproach beyond measure to the Congregational Churches that the provision is so small. Even to make these meager grants the Board is almost continuously in debt and the situation has grown much worse in the past six months. In October it was necessary to borrow \$12,000 which was not repaid until the annual high tide of receipts at the end of December. January 1 it was necessary to obtain a loan of \$20,000 which was not paid off until February 23. April 1 another loan of \$20,000 was made without hope of paying it off from the usual lessened receipts of the summer months. Last year there was, April 1, a balance of \$23,279. Receipts from living donors for the first three months of the year show a falling off of 35 per cent and, in spite of some increase in income from endowment, there is a total net shrinkage from all sources of 22 per cent.

### II. Enlarged Grants Imperative

One of the chief reasons for the stress in the American Board was the sheer necessity of increasing the salaries of missionaries who found it otherwise impossible to meet the cost of living. The most strenuous plea has been made, and rightly, for the

increase of pastors' salaries. The average advanced 11.8 per cent, according to the last Survey, in a single year. More adequate grants for the veterans are no less imperative. Many of those to whom grants are given have little or nothing upon which they can depend other than these grants. Hard times are hard-est upon those who have the least income.

### III. A Lengthening Roll of Pensioners Inevitable

According to annual reports in the Year Book, the number on the roll of the National Board in 1913, including emergency grants, was 191. In 1921 it had risen to 413, an increase of approximately 116 per cent. The increase in the years 1914 and 1915 was small, a total for the two years of 26, but the increment advanced rapidly with the cost of living during and after the war. Note the following report of the roll: 1916, 237; 1917, 286; 1918, 319; 1919, 348; 1920, 383; 1921, 413; an increase of 74 per cent in six years. Even with the present limited resources the Directors cannot reject the application of any true Veteran of the Cross or of any widow who, in her need, turns to the Board for aid. December 1—April 1 there have been 26 new annual grants, 46 increases in former grants and 47 emergency grants. The pressure tends to increase. After a few years the beneficent provisions of the Annuity Fund will reduce this pressure but in the interim the Board must have increased resources to maintain even its present standards.

### IV. Change in Administrative Policy Essential

Until recent years our churches made little provision to protect the age of their veterans. Such aid as was given was apt to be dictated by pity. The old minister was an object of charity. The resources of the Board of Relief were small. Policies in administration, tactfully deter-



mined, were dictated by caution. Any other course would have been unwise, if not impossible. But the rules established under such conditions cannot be continued now that it is recognized that the claim for adequate protection for age inheres in the gospel ministry. One State Conference has already formally protested against these rules. We must give no ground for the belief that grants are available only for the destitute. It is still necessary to ask the applicant for a confidential statement of his personal circumstances since the resources of the Board do not permit a service pension for all without regard to personal income; but the Directors of the Board, acting as they believe in accordance with the spirit and purpose of the churches, have changed the forms and eliminated objectionable phrases so that any man who has served with fidelity, and who is denied the reasonable comforts of age may feel that he is graciously invited to apply for a grant and that he may do so with entire self-respect. But this policy inevitably leads to larger expenditures. Many who would not allow themselves to pose as objects of charity have suffered in silence. When they realize that this interpretation is now put upon the service of the Board they will gladly avail themselves of its aid.

#### V. Congregational Apportionment to Ministerial Boards Relatively Meager\*

Note the apportionment in other denominations with which we are most closely affiliated. Among the Methodist Episcopal churches the imperative of adequate care for the veteran minister retired from service is put in the same class with the salary of the pastor of the church, as a part of the budget of church support. Among Congregationalists the care of the ministry is almost the least in the apportionment of benevolence. For 1922 for Ministerial Boards the

Presbyterians designate 8.5 per cent; Baptists, 8.55 per cent, each nearly three times the 3 per cent given by Congregationalists to the Board of Relief and the Annuity Fund combined.

Our maximum grant in the National Board for ministers is \$400. Remember that only 11 on the roll of the National Board receive it, and that the average grant, State and National, is \$278. Contrast this figure with the following: The Presbyterians have an "Honor Roll" to which any minister is eligible who has completed thirty years of service, who has attained sixty-five years of age and who has been honorably retired. The maximum pension offered is \$600. On this honor roll there were last year 342 ministers. Presbyterian ministers, not eligible for the honor roll by lack of years of service, etc., had in 1921 a maximum allowance of \$500. Baptists have a maximum of \$600. In 1920, 1,839 retired Methodist ministers received more than \$500. In 1921, 500 received \$600, or more.

The income of the Ministerial Boards in 1921, excluding legacies but including interest on endowment, was as follows: Methodist Boards, \$2,350,000; Presbyterian Boards, \$1,000,000; Baptist Boards, \$680,000; Congregational Boards, including State Relief Societies and the distributable income of the Pilgrim Memorial Fund, \$361,000. Apportioning this in proportion to the number in the ministry it means Methodist \$115 per capita of the ministry, Presbyterian \$100, Baptist \$82, Congregationalist \$64.

If it is affirmed that payments on the Pilgrim Memorial Fund will soon change these relative resources, it should be noted that other Ministerial Boards are also rapidly advancing. Presbyterians ask for \$1,000,000 on their apportionment schedule alone. Methodists are seeking an increased endowment of \$10,000,000. Episco-

\* Some of the figures are repeated from the April number in order to make the complete statement.

paliains have paid to the Church Pension Fund, in response to the campaign opening in 1916, \$8,400,000. They had accumulated, January 1, 1922, \$13,500,000. The local church assumes the entire annual dues of the rector toward an old age annuity, paying annually the equivalent of 7½ per cent of the rector's salary. These payments in 1921 reached \$850,000, or about 40 per cent more than the anticipated payments to the Pilgrim Memorial Fund for 1922. Bishop Lawrence states that something like 98 per cent of the possible assessments came in last year. Note in contrast that 98 per cent of the Congregational churches paid nothing last year in fulfillment of the

expectation that the local church would assume at least one-half the annual dues of the pastor in the Annuity Fund.

The facts speak for themselves. Congregationalists have not been accustomed to accept a standard for the ministry lower than that in other denominations. The data given above were only made possible by the rapid progress of the cause in recent months, or years. They have been hitherto in large degree inaccessible. They have not had adequate hearing. Our sense of moral obligation and ethical responsibility is bound to lead to more generous treatment of the veterans who have led the churches in the way of truth and light.



## THE MISSIONARY EDUCATION PROGRAM

### "Mr. Parson's Pension"

**T**HE Missionary Education Committee designate the month of May in the Congregational Church Schools for the presentation of the work of the Ministerial Boards. The Directors have been fortunate in securing the assistance of Dr. Jay T. Stocking, of Upper Montclair, New Jersey, whose volumes of children's stories, "The City That Never Was Reached," "The Golden Goblet," and "Mr. Friend o' Man," etc., have met great favor. He has written a charming story, "Mr. Parson's Pension," a delightful interpretation of the life of children in the home of

a disabled minister. It is written upon the background of Dr. Stocking's long experience as a Director of the Boards. It will be especially effective if presented in dramatic form or told as a story by an experienced story-teller.

Accompanying Dr. Stocking's story is a brief folder for use with older members of the schools entitled, "What Shall We Do for the Veterans?" Copies in any quantity desired and extra copies of the story may be obtained from the Secretary of the Boards, 375 Lexington Avenue, New York.



## A PROGRAM FOR WOMEN'S MEETINGS

### "A Noble Army"

**T**HE Woman's Home Missionary Federation has designed a program entitled, "A Noble Army," to set forth the obligation of the churches toward the ministry. Included in the program are sections on the Pilgrim Memorial Fund, the Annuity Fund for Congregational Ministers and the Congregational Board

of Ministerial Relief, for each of which a special folder has been issued. These will be sent from the office of the Woman's Home Missionary Federation, 287 Fourth Avenue, New York, and supplementary copies may be obtained at the office of the Ministerial Boards, 375 Lexington Avenue, New York.



# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## CHRIST MAKES MEN WHOLE

*By Mrs. Hubert C. Herring*

**F**OR nineteen centuries men have been seeking the ideal Christian. Consciously or unconsciously the quest has gone on. He has taken many queer, abnormal shapes; sometimes he has been a religious being without morality, sometimes a soul with a body thought of only as the instrument of all evil, all pleasures of sense being anathema. Again, conscience unregulated by reason, drove men from the real duties of life to some fanatical isolation. Under the pressure of ecclesiastical tyranny men yielded their right to think and became slaves.

In our own day we believe that men are coming into the light of Christ's ideal. He made men whole. What can this mean but that Christ makes men what he, as their Savior, wanted them to be—complex beings—soul and body with every faculty developed into a perfect and harmonious whole? Here is room for every gift of the soul, for every power of the body as they together fit man for every relationship of life. Nothing that concerns his welfare can be foreign to religion. A church which fails to save the whole man has missed the way.

Women's organized work in the church has taken on partial and imperfect forms. We have been content to work in pockets with labels on us, distinguishing us from each other and often dividing us in spirit and aim. We have been "Aid Society Women," "Foreign Missionary Women," "Home Missionary Women," or "Social Service Women." Why not wipe out all these distinctions and be simply Christian women, one in spirit, one in aim, "That ye may be

one." Cannot and should not our organization mirror the whole range of human need and be adapted to respond to every relationship? Our organizations represent women's part of the whole church in action. We share in every obligation to our city, our nation and to the world. Our opportunity is much wider than we have been accustomed to think, and with every year new doors open. Can we women afford to aim at anything less than a complete gospel fitted to meet every vital need? In churches all over the country multiplied organizations are rapidly giving way to a single society; the result is seen in efficiency, more unity of purpose and a more Christlike spirit of co-operation. Presence in the congregation implies membership in this society; it is a movement away from partial service and toward the wholeness which is in Christ's ideal—"that ye be one." We must be whole as Christians, have an organization fitted to meet the whole human need, and we must use this organization to fulfil a complete ideal. Our slogan—"All the women for all the world"—binds us in one bundle with the life of the world.

The need of humanity in all its forms will be our care. We will have little concern with race or location. We shall not care so much by whom this need is met but that it shall be met as fully as possible, promptly and efficiently. There will be no "home" and "foreign" for us; Old Mexico and New Mexico will be one; the Chinese in Peking and in San Francisco will both be our concern. We will not find our deepest

sympathies aroused by the sufferings of the children of distant India and our hearts remain cold to the bitter cry of the children in New York tenements. We will not put sacrificial labor into the abolition of child labor here and remain indifferent to the tragic conditions of mill workers in Japan. The bodies of men were objects of the most tender solicitude to the Great Physician. The twelve hour shift in the steel mill, the heavy burdens on the tender shoulders of child labor, the pagan cruelties in many prisons, are the crown of thorns now pressing on his brow.

We must bring this whole gospel to our own town. As citizens we can help bring in the kingdom of righteousness. Women's societies can do much to make the Christian vote intelligent and effective and also inspire the community to intelligent and constant support of our public schools.

We can do much to clear the dangers from the path of our girls and boys. All evil amusements we should fight to the death. The church could kill the outstanding defiance of decency so evident today. It is a recreant church which sits dully by while its sons and daughters troop down the broad way to destruction.

It is not a whole salvation which leaves out the recreations of mankind. They are of as vital importance as his serious occupations and usually the gate by which temptation enters. The souls of men will be saved only if their recreations are saved. Clean wholesome recreation must take the place of evil. The children are saved in the home and the church. The women of the church hold the future of the kingdom in their hands; on the mothers' faithfulness hang the great issues of the future. Will Christian women meet the challenge?



## PLANS FOR THANK OFFERING DEPARTMENT

**Y**OUR Thank Offering Director, Mrs. A. E. Fancher, is busy perfecting plans for Thank Offering meetings. She hopes to direct the attention of the State Unions especially to the importance of these meetings and writes:

"The first object of the Thank Offering is spiritual inspiration. For that reason, if for no other, it should have a very prominent place in our missionary work. At the present time every one feels the need of a deeper consecration and a stronger desire to draw closer to the Master. In order that this may be brought about in every society in all of our churches it is necessary that each State Union appoint a Thank Offering secretary for the state, who will keep in touch with the Federation Thank Offering secretary and also with each society in her state, suggesting that each society have a Thank Offering secretary who will assist in the planning of the Thank Offering meeting and who will present the objects of

the Thank Offering early in the year and endeavor to have a Thank Offering box in every home and an offering from every member of the family. One of the great denominations in our country which makes much of its Thank Offering has the beautiful custom at candle lighting time of offering a prayer of thanksgiving with a gift in the box. This work is closely allied with the Pilgrim Prayer Guild. When we pray each day for our missionaries and their work why not lift a prayer of Thanksgiving and place a gift in the box as we wish to keep the spiritual and inspirational side of the Thank Offering uppermost. Let us all work to make this department a great help throughout the year."



## PROGRAM TOPIC

The topic for June, "New Americans," interprets the work of the Congregational Sunday School Extension Society. Attractive material for the program is offered by the Sunday School Society.



## YOUNG PEOPLE'S DEPARTMENT

## A JUNIOR GUILD

FOR several years there has been in operation at the First Congregational Church at Montclair, New Jersey, a Junior Guild, whose results have been so satisfactory that it may be helpful to others to know of the organization. The plan was the outgrowth of the conviction felt by one woman in the church that, if the women had found it wise to federate into one association or guild instead of working as several societies along separate lines, the same plan might be followed with equal success in the young people's work. Accordingly the "Junior Guild" was formed. Three clubs formed the basis of the new organization which was named "The Junior Guild of the First Congregational Church, Montclair, New Jersey." Its chairman is the Junior Secretary who is also one of the officers of the Woman's Guild. With her serve an Advisory Committee consisting of the pastor, the president of the Woman's Guild and the Sunday School superintendent. The Executive Committee of the guild is composed of the above officers and the leaders of the three groups that make up the guild. These three groups are the Sunshine Circle, which takes in the children from nine to twelve years of age, the Junior High School group and the High School girls, but the form of organization makes possible the inclusion of both older and younger groups as local conditions may make advisable.

Within the guild each club has its own constitution with its own president and other officers. Associated with each leader is a group of assistant leaders who have charge of some special phase of the work of their group, such as the program of instruction, the program of social activities and handwork. Each of these programs is carefully adapted to the interests and needs of the age represented in it. The clubs meet separately every Friday and as a

whole guild every three months when the clubs take turn in entertaining. Through the efforts of an Interdenominational Committee for Junior Work in Montclair all the churches have adopted Friday as their "Junior Day"; dancing school and school clubs come at other times. This makes possible an excellent attendance at the club and guild meetings. Once each year the Junior Guild meets with the Woman's Guild for its regular "Junior Guild Day," at which time the young people present their work and furnish the program.

The expenses of the guild are carried by the sustaining members. The constitution of the guild says that any older person may become a sustaining member by paying an annual due of one dollar. Some fifty of the older people in the church express their interest in the work of the guild in this definite way and this fund provides for the various expenses in the way of literature, refreshments at guild meetings and on "Junior Guild Day" and other necessary items.

After two years' experience the founders of the guild believe in it most emphatically and its methods have already been adopted by several other churches. Mrs. G. I. Babcock, Young People's Secretary for the New Jersey Union and organizer of the guild, hopes soon to publish a leaflet descriptive of the guild, its organization and its work. If other Union secretaries or local workers desire to know more of the plan, they can do so by writing Mrs. Babcock at 11 Vincent Place, Montclair, New Jersey. Such an organization has the great advantage of maintaining as separate units the special groups designed to meet the needs of special ages and at the same time provides opportunities for common work along certain lines and furnishes a background of common interests and purposes. It is to be hoped that many churches will follow the example set by Montclair.



# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.  
Receipts for March, 1922

The Daniel Hand Educational Fund for Colored People	\$3,946.58
Income for March from investments	33,160.47
Previously acknowledged	

### Current Receipts

\$37,107.05

#### EASTERN DISTRICT

##### MAINE—\$408.66.

**Ashland:** S. S., Lincoln Memorial, 11.28.  
**Bangor:** Hammond Street S. S., for Indian Missions, 10.29. **Brewer:** First Ch., 16.25.  
**Brownville:** S. S., 2.31. **Camden:** S. S., for McIntosh, Ga., 20. **Eastport:** Central, S. S., 5. **Gorham:** Missionary Soc., Mrs. W. B. H., bbl. goods for Brewer Normal School. **Madison:** S. S., 6.67. **Milton:** Mrs. A. Y., for Brewer Normal School, 2.30. **Newcastle:** Mrs. S. H. S., goods for Brewer Normal School. **North Anson:** S. S., Lincoln Memorial, 10.08. **Portland:** State Street Ch., 255; State Street Ch., Woman's Guild, Hospital Supplies, for Brewer Normal School; State Street Ch., Circle, two boxes goods for Brewer Normal School. **Saco:** Mrs. F. B. S., for Brewer Normal School, 25. **Searsport:** Second S. S., 1. **Waldeboro:** Ch., 5.59.  
**The Woman's Home Missionary Union of Maine,** by Nellie D. Hill, Treasurer, \$37.79.

##### NEW HAMPSHIRE—\$199.34.

**Antrim:** S. S., Lincoln Memorial, 4.50.  
**Dover:** First Parish S. S., 6. **East Derry:** First Ch., 4. **Goffstown:** L. M. Soc., bbl. goods for Thomasville, Ga. **Hampton:** Ch., 37.13. **Harrington:** Whatsoever Circle, bbl. goods for Thomasville, Ga. **Haverhill:** S. S., Lincoln Memorial, 10. **Keene:** M. E. D., 100. **Laconia:** Ch., 19.39. **Littleton:** S. S., 2.52. **Nelson:** S. S., 2.50. **Pittsfield:** S. S., Lincoln Memorial, 3.30. **Portsmouth:** Woman's Guild, box goods for Brewer Normal School. **Rochester:** First Ch., King's Daughters, for Pleasant Hill, 6. **Salem:** S. S., Lincoln Memorial, 6. **Sanbornton:** Mrs. M. L. N., box goods for Lincoln Academy.

##### VERMONT—\$555.00.

**Barre:** S. S., Lincoln Memorial Offering, 12.75; Jr. Dept., 1.96. **Brattleboro:** Centre Ch., 100; S. S., 24.62. **Burlington:** S. F. E., for Tougaloo College, 5; Mrs. D. F. P., for Pleasant Hill, 42; Cong'l W. H. M. U., for Pleasant Hill, 53; College Street Ch., 2.47. **Dorset:** S. S., 3.36. **East Hardwick:** Jr. Missionary Soc., for Thomasville, Ga., 2; W. M. Soc., for Thomasville, Ga., 5. **East Shoreham:** Missionary Soc., box goods for Albuquerque, N. M. **Essex:** L. M. O., goods for Brewer Normal School. **Ferisburg:** Missionary Soc., box goods for Albuquerque, N. M. **Florence:** Pittsford Ch., W. M. Soc., goods for Albuquerque, N. M. **Middlebury:** Missionary Soc., box goods for Albuquerque, N. M. **North Bennington:** Ch., 1.84; Mrs. E. D. W., box Hospital Supplies, for Brewer Normal School. **North Craftsbury:** S. S., 6.74. **Northfield:** Mrs. A. S. M., two packages of goods, for McIntosh, Ga. **Peachment:** Missionary Soc., for Pleasant Hill, 35; M. W. M. and mother, for Pleasant Hill, Tenn., 20. **Quechee:** Woman's Aux., box goods for Brewer Normal School. **South Royanton:** Missionary Society, goods for Brewer Normal School. **Wells River:** Mrs. D. G. F., bbl. goods for McIntosh, Ga. **Williamstown:** Mrs. M. E. W., package goods for McIntosh, Ga. **Woodstock:** Ch., Hospital Supplies for Brewer Normal School; First S. S., 9.75.

Through the Congregational Conference of Vermont, \$229.51.

##### MASSACHUSETTS—\$2,995.46.

(Donations, \$2,695.46; Legacies, \$300.00.)  
**Amherst:** Mrs. R. W. S., Jr., for Straight College, 5; First Ch., L. B. Soc., box goods for Tougaloo College, Miss M. S., bbl. goods for Tougaloo College; C. E. Soc., for Lexington, Ky., 3; Second Ch. S. S., 6. **Andover:** Free Ch. S. S., 7. **Athol:** Mrs. M. E. McC., bbl. goods for McIntosh, Ga. **Atlantic:** Memorial Ch., Jr. Dept. in S. S., Lincoln Memorial, 3.12. **Auburndale:** S. S., 11. **Ayer:** First Ch., 23.75. **Ballardvale:** Union Ch., 15.37. **Beachmont:** Trinity Ch., 23. **Beverly:** Dane St. Ch., 52.25; S. S., 10.98. **Boston:** Miss A. C. B., goods for Brewer Normal School; C. A. C., for Tougaloo College, 25; Old South Ch., 37; **Boxborough:** Ch., by

M. E. H., 1. **Brookline:** C. F. K., for Talladega College, 3; Leyden Ch., 289.33; Leyden S. S., 30. **Cambridge:** First Ch., Shepherd Guild, for Marion, Ala., 20; Prospect Ave. S. S., 15.50. **Danvers:** First S. S., Lincoln Memorial, 10. **East Douglas:** Second S. S., 8.92. **Essex:** Ch., 9; C. E. Soc., 3. **Fall River:** Mrs. A. H. T., for Marion, Ala., 25; Central Ch. S. S., 3; First Ch., 391.47; Pilgrim S. S., 3. **Fitchburg:** Rollstone Ch., 49.86. **Greenfield:** Second Ch., 71.25. **Hartford:** Evangelical Ch., 10; S. S., 33.29. **Hatfield:** Ch., 31.65. **Hopkinton:** Ch., bbl. goods for Tougaloo College. **Housatonic:** Ch., 35.31. **Huntington:** Ch. & S. S., 10. **Lawrence:** Mrs. A. R. H., for Lexington, Ky., 10; Trinity Ch., for Lincoln Academy, 25. **Marion:** John Pitcher Fund, 40.49. **Mattapoisett:** Ch. & S. S., 33.50. **Medford:** Jr. Comrades, for Brewer Normal School, 2.50; Hillside Union Ch., 7.05; Mystic Ch., 45.57. **Needham:** Ch., 10.10. **Newbury:** First Ch., 12.90. **Newton Highlands:** S. S., 14.77. **Northampton:** Edwards Ch., 225; Mrs. F. B. L., for Talladega College, 50. **Northboro:** Lyman Association, 10. **North Leominster:** Ladies' Soc., bbl. goods for Tougaloo College. **Pittsfield:** South Ch., Dorcas Class, for Lexington, Ky., 10; First S. S., 7.13. **Rosindale:** Ch., to constitute Deacon Arthur L. Smith Honorary Life Member, 50. **Princeton:** S. S., 2.95. **Reading:** Miss M. B., for Marion, Ala., 2.75; First Ch., 29.72. **Rockland:** S. S., 6.32. **Shirley:** S. S., Lincoln Memorial, 1.13. **Shrewsbury:** First S. S., 4. **Somerville:** Mrs. M. E. D., box cards for Athens, Ala.; Winter Hill S. S., for Lexington, Ky., 5. **South Deerfield:** S. S., Lincoln Memorial, 6. **South Egremont:** Ch., 4.15. **South Hadley:** W. M. Soc., package goods for Talladega College. **Springfield:** C. R. N., for McIntosh, Ga., 1; Mrs. H. G. F., for Tougaloo College, 20; North Ch., 15. **Taunton:** Trin. S. S., Lincoln Memorial, 28.43; Union Ch., 6.41; S. S., 7.13. **Three Rivers:** L. M. S., bbl. goods for Marion, Ala. **Upton:** S. S., Lincoln Memorial, 8.20. **Walham:** A. D. C., for Talladega College, 3. **Watertown:** Phillips S. S., 10. **Ware:** East Ch., 127. **Westhampton:** Ch., 65; S. S., 16. **Westminster:** First Ch., 6.72. **Westport:** Pacific Union Ch. and S. S., Lincoln Memorial, 3.50. **West Somerville:** Primary S. S., Lincoln Memorial, 6.50. **Weymouth:** Old South Union Ch., S. S., 8. **Wilmington:** S. S., Lincoln Memorial, 3.54. **Winchendon:** North Ch., S. S., 33.46. **Winthrop:** Union Ch., 10. **Wollaston:** S. S., 28.52. **Worcester:** Central Ch., 342; Mrs. E. L. W., for Talladega College, 25; "A Friend," for Lexington, Ky., 5.10.

#### Legacy

**Housatonic:** Mary S. Ramsdell, for Student Loan Fund, 300.

Through The Woman's Home Missionary Association of Mass. and R. I., Northampton: Miss E. L. H., for new building at Pleasant Hill, Tenn., 10.

##### RHODE ISLAND—\$74.37.

**East Providence:** Newman S. S., Lincoln Memorial, 4.06. **Pawtucket:** Park Place Ch., Bible School, 24.65; A. W. S., for Talladega College, 5. **Providence:** E. B. H., package goods for Lincoln Academy; Free Evan Ch., 32.66. **Saylesville:** Sayles Memorial Ch., S. S., 8.

#### CENTRAL DISTRICT

##### CONNECTICUT—\$1,514.61.

**Ansonia:** German S. S., 3. **Bridgeport:** West End Ch., W. M. Soc., bbl. goods for Talladega College. **Burlington:** Ch., 35. **Burnside:** Miss M. E., for Talladega College, 5. **Cheshire:** S. S., 8. **Colchester:** First Ch. S. S., 18.97; First Ch., by A. A. B., 10. **Dayville:** S. S., 3.58. **Durham:** S. S., 12. **Ellington:** Mrs. M. T. K., bbl. goods for Tougaloo College. **Farmington:** S. S., 25. **Franklin:** S. S., 6. "A Friend in Connecticut," 50. **Greenfield Hill:** S. S., 10.78. **Greenwich:** Second Ch., 50. **Groton:**



First Ch., 60. **Gulfport:** First Ch., by Mrs. E. G. R., 5. **Hartford:** Center Ch., two boxes goods for Moorhead, Miss.; First Ch. of Christ, 254.40; Warburton Chapel S. S., 25; Talcott Street S. S., Lincoln Memorial, 5. **Higginum:** S. S., Lincoln Memorial, 5. **Ivoryton:** Ch., 18.07; S. S., 3. **Madison:** Mrs. E. C. S., for Lexington, Ky., 1; First Ch., Bible School, 11.03. **Nepaug:** S. S., Lincoln Memorial, 1.50. **New Britain:** E. M., for Marion, Ala., 25; Stanley Memorial S. S., 4. **New Haven:** Center Ch., 22; Mrs. M. G. T., for Talladega College, 45; Center Ch., L. H. M. Soc., for Pleasant Hill, 21; Mrs. S. G. W., for Talladega College, 20; Ch. of the Redeemer S. S., 20. **Newington:** J. M. B., for Fort Berthold Mission, 4. **New London:** "A Friend," for Trinity School, Athens, Ala., 20; First Ch., C. E. Soc., for Athens, Ala., 5; First S. S., Lincoln Memorial, 7.53; First S. S., for Athens, Ala., 18.46. **Newton:** M. E. S., for Talladega College, 75; S. J. S., for Talladega College, 10. **Norwich Town:** S. S., for Lexington, Ky., 15. **Old Lyme:** L. B. Soc., bbl. goods for Thomasville, Ga. **Plainville:** Ch., 12.51; S. S., 7.78. **Ridgefield:** First Ch., 15. **Rockville:** Mrs. H. E. T., for Tougaloo College, 1. **Scotland:** S. S., 1.35. **Somers:** S. S., 2.30. **Thomaston:** H. E. S., for Tougaloo College, 25. **Union:** L. M. Soc., bbl. goods for Marion, Ala. **Trumull:** S. S., 5.24. **Unionville:** S. S., 7.70. **Washington:** Daughters of the Covenant, goods for Thomasville, Ga. **Waterbury:** Mrs. K. P., 100; Mrs. H. P. C., for Talladega College, 25; The Misses C., for Lexington, Ky., 10; Mrs. H. P. C., for Tougaloo College, 150. **Wauregan:** S. S., 2.04. **Westchester:** S. S., Lincoln Memorial, 2.66. **West Hartford:** S. S., 45 (10 of which for Ryder Memorial Hospital). **Westport:** Saugatuck S. S., 2.08. **Willimantic:** W. M. Soc., 10. **Windsor:** G. H. C., 10. **Winsted:** Second Ch., 48.47.

**Missionary Society of Connecticut,** by Rev. F. W. E. English, Treasurer, \$88.16.

**NEW YORK**—\$2,531.45.

(Donations, \$2,145.71; Legacy, \$185.74.)  
**Albany:** Mrs. C. S. H., box goods for Emerson Institute. **Aquebogue:** L. M. Soc., four bbls. goods for Marion, Ala. **New Berlin:** Miss E. D. B., for Thomasville, Ga., 4. **Brooklyn:** "A Friend," for Talladega College, 50; Central Ch., 500; L. B. & H. M. Soc., five boxes goods for Marion, Ala.; Ch. of the Pilgrims, 09.95; J. L. R., 40; Lewis Avenue, Woman's League of Service, goods for Tougaloo College. **Buffalo:** Miss E. C., for Marion, Ala., 4. **Chapquaqua:** First S. S., 1.50. **Churchville:** S. S., 12. **Deer River:** S. S., Lincoln Memorial, 10. **East Aurora:** Miss E. H., for Pleasant Hill, 2. **East Bloomfield:** S. S., 21.22. **Fairport:** A. M. L., 10. **Flushing:** Mrs. R. H. C., for Pleasant Hill, 15; Franklin, Ch., 20. **Gloversville:** "A Friend," for Laundry Bld'g at Humacao, P. R., 5. **Jamestown:** First Ch., by Mrs. E. C. H., 1,000. **Java:** S. S., Lincoln Memorial, 3. **Hall:** Union S. S., 2.50. **Lackawanna:** L. M. Soc., box goods, for Marion, Ala. **Lisle:** Ch., Lincoln Memorial, 3. **Lockport:** W. M. Soc., for Hospital Bed at Ryder Memorial Hospital, 10. **Madrid:** S. S., 6.94. **Morrisville:** Mrs. D. H. D., for Pleasant Hill, 7; Miss E. A., for Pleasant Hill, 2.50. **New York:** Pilgrim Ch., Women's Association, for Marion, Ala., 4.09; D. M. De F., for Talladega College, 9; Miss F. M. W., 5; Mrs. F. S., for upkeep of bed at Ryder Memorial Hospital, 15; Mrs. M. E. D., for Talladega College, 100. **Norwich:** S. S., box books for Brewer Normal School; Ch. Missionary Soc., box goods for Brewer Normal School. **Norwood:** S. S., Lincoln Memorial, 6.33. **Oriskany Falls:** W. M. Soc., bbl. goods for Talladega College. **Oxford:** J. E., for Talladega College, 10. **Patchogue:** S. S., 9.52. **Randolph:** Ch., Hospital Supplies for Brewer Normal School; Hospital Supplies for Tougaloo College. **Richmond Hill:** L. M. S., box goods for Marion, Ala. **Riverhead:** Sound Avenue Ch., 49.56. **Rochester:** South Ch., package goods for Talladega College; South S. S., 10. **Rodman:** First Ch., W. M. Soc., Hospital Supplies for Tougaloo College. **Seabreeze:** First Ch., Ladies' Aid Soc., package goods for Emerson Institute; First Ch., Ladies' Aid Soc., Hospital Supplies for Tougaloo College. **Sherburne:** O. A. G., 200. **Smyrna:** S. S., for Marion, Ala., 3. **Syracuse:** Good Will Ch., Alpha Circle, for Marion, Ala., 25; Miss E. W., for Pleasant Hill, 5. **Watertown:** Emmanuel S. S., 14.60. **Wellsville:** W. M. Soc., box goods for Talladega College. **White Plains:** S. S., 1. **Woodhaven:** First Ch., Missionary Soc., two

boxes goods for Marion, Ala.; First S. S., 15.

**Syracuse:** Mary Elizabeth Gere, 557.20 (Reserve Legacy, 371.46) 185.74.

**NEW JERSEY**—\$213.23.

**Chatham:** Ch., Ladies' Soc., for Carolina Hall, Troy, N. C., 50. **East Orange:** Trinity Ch., 46.23. **Montclair:** Miss C. S. H., for Tougaloo College, 15. **Orange:** C. E. E., for Tougaloo College, 50. **River Edge:** S. S., for Scholarship, at Santee, Neb., 40. **Verona:** H. T. R., bbl. goods for Tougaloo College. **Vineland:** Ch., Woman's Guild, for free Bed at Ryder Memorial Hospital, 12.

**PENNSYLVANIA**—\$10.09.

**Allentown:** First Ch., 1.59. **Milroy:** King's Daughters, for Lexington, Ky., 5. **Pittsburgh:** Puritan S. S., 3.50.

**DISTRICT OF COLUMBIA**—\$33.00.

**Washington:** Cleveland Park Ch., S. S., 3; First Ch., for Talladega College, 25.

**OHIO**—\$1,633.14.

(Donations, \$833.15; Legacies, \$849.99.)

**Cleveland:** Pilgrim Ch., 50. **East Akron:** Miss E. D., 1. **Geneva:** M. S., for Lexington, Ky., 5. **Lancaster:** D. A. R., for Pleasant Hill, Tenn., 8. **Oberlin:** United Ch., W. M. S., two bbls. goods for Talladega College. **Rootstown:** S. S., Lincoln Memorial, 6. **Toledo:** B. W. M., for Kitchen & Laundry, Ryder Memorial Hospital, 50; E. W. B., for Kitchen & Laundry, Ryder Memorial Hospital, 5. **West Lafayette:** W. C. J., for Pleasant Hill, 25.

**Legacies**

**Kinsman:** A. McGranahan, 83.33. **North Benton:** Simon Hartzell, 1,100. (Reserve Legacy, 333.34) 766.66.

**The Ohio Woman's Home Missionary Union,** by Mrs. H. H. Hosford, Treasurer, \$683.15.

**MICHIGAN**—\$488.59.

**Constantine:** S. S. Class, for Athens, Ala., 5.50. **Detroit:** Dr. W. A. E., for Tougaloo College, 15; Mrs. L. D. Goodwin's S. S. Class, for Thomasville, Ga., 2. **Wayland:** S. S., Lincoln Memorial, 2.54.

**Michigan Congregational Conference,** by C. C. Vaughan, Treasurer, \$463.55.

**WESTERN DISTRICT**

(Donations, \$1,556.78; Legacy, \$2,326.67.)

**Argo:** Ch., 7.25. **Aurora:** New England Ch., Ladies' Union, box goods for Lincoln Academy. **Champaign:** First S. S., Lincoln Memorial, 7.56. **Chandlerville:** First Ch., H. M. Soc., 2. **Chicago:** First Ch., for Tougaloo College, 1; Fourth Ch., Maplewood Center S. S., Lincoln Memorial, 4; Pilgrim S. S., Lincoln Memorial, 15; C. S., for Emerson Institute, 5; Lincoln Memorial Ch., 12.43; L. P. W., for Pleasant Hill, 5; North Englewood Ch., 50; Mr. & Mrs. H., for Pleasant Hill, Tenn., 10; Rogers Park Ch., 35. **Dundee:** S. S., Lincoln Memorial, 6. **Evanston:** First Ch., 287.50; F. H. T., for Fort Berthold Mission, 100. **Geneseo:** First Ch., 24.40. **Glencoe:** Glencoe Union Ch., for Tougaloo College, 20. **Godfrey:** "Plus Ultra" Cl. S. S., Lincoln Memorial, 5. **Gridley:** Ch., 31.50; S. S., Lincoln Memorial, 8.50. **Lee Center:** S. S., 3. **Oak Park:** Pilgrim S. S., 11.01. **Payson:** D. E. R., 10. **Rantoul:** S. S., Lincoln Memorial, 4.50. **Rollo:** G. S. H., 25. **Sheffield:** Ch., by C. W. B., 50. **Spring Valley:** S. S., Lincoln Memorial, 10. **Villa Park:** S. S., Lincoln Memorial, 1.25. **Wheaton:** College Church of Christ, 70.45. **Wilmette:** Mrs. W. A. T., for Pleasant Hill, 20. **Winnetka:** Mrs. D. S., for Talladega College, 50.

**Through the Illinois Congregational Conference,** \$353.95.

**Woman's Home Missionary Union of Illinois,** Miss Cora E. Barnard, Treasurer, \$310.44.

**Legacy**

**Earlville:** Jacob A. Dupee, 2,326.67.

**IOWA**—\$44.44.

**Arden:** Missionary Soc., box goods for Talladega College. **Iowa City:** Mrs. M. P., for Pleasant Hill, 10. **Keokuk:** L. M. S., box goods for Marion, Ala.; L. M. S., box goods for Marion, Ala. **Pringhar:** First Ch. S. S., 4.44. **Strawberry Point:** Ch., 30. **Webster City:** Missionary Soc., box goods for Talladega College.

**WISCONSIN**—\$8.14.

**Elroy:** S. S., Lincoln Memorial, 5.25. **Endeavor:** S. S., 2.89.

**MINNESOTA**—\$624.19.

**Austin:** L. M. Soc., bbl. goods for Marion, Ala. **Glencoe:** S. S., Lincoln Memorial, 7.55; Primary S. S., for work in Porto Rico, 4.75.



**Minneapolis:** Mrs. J. G. W., 3.12; "A Friend," for Talladega College, 50; Park Avenue Ch., Women's Union, box goods for Marion, Ala.; Plymouth S. S., 34.93. **Mountain Lake:** D. C. B., 3; F. B., for Pleasant Hill, 10. **St. Paul:** S. W. S., for Talladega College, 25. **The Congregational Conference of Minnesota,** \$288.39.

**Minnesota Woman's Home Missionary Union,** by Mrs. J. V. S. Fisher, Treasurer, \$197.45.

**MISSOURI—\$117.00.**  
**Lebanon:** Ch., 7. **St. Louis:** Liberty Mission School, Lincoln Memorial, 2; Le Moyne Institute Club, for Le Moyne Normal Institute, 68; F. W. W., for Talladega College, 40.

**KANSAS—\$1,238.66.**  
(Donations, \$230.66; Legacy, \$1,000.)  
**Kansas City:** First S. S., 6.92. **Manhattan:** Mrs. E. H. B., package goods for McIntosh, Ga. **Olathe:** W. M. S., bbl. goods for Moorhead, Miss. **Russell:** S. S., Lincoln Memorial, 6.86. **Sabetha:** S. S., 14.40. **Wichita:** Fellowship Ch., 7.

**Through the Congregational Conference of Oklahoma, 2.** **Congregational Conference, by Miss Ruth E. Wood, Treasurer, \$195.48.**

**Legacy**  
**Lawrence:** Esther A. Smith, \$3,000.00 (Reserve Legacy, \$2,000), \$1,000.

**NEBRASKA—\$242.64.**  
**Broomfield:** S. S., Lincoln Memorial, 1.30. **Campbell, Ch., 3.50.** **Exeter, Ch., 40.** **Genoa:** Ch., 30. **Hayes Center:** Ch., 7.09. **Lincoln:** First Ch., 32; T. D., for Pleasant Hill, 2.50; The Vine Ch., 21.85. **Long Pine:** Ch., S. S., Lincoln Memorial, 3.32. **Norfolk:** First Ch., 26.64; First S. S., Lincoln Memorial, 15. **Omaha:** Central Ch., 9.41; Ramona: Ch., 6.85. **Santee:** Ch., 32. **Wahoo:** S. S., 8.18.

**NORTH DAKOTA—\$25.00.**  
**Forman:** S. S., for Fort Berthold Mission, 5. **Mayville:** Ladies' Aid, for Fort Berthold Mission, 10. **Wahpeton:** W. D. H., for Fort Berthold Mission, 10.

**SOUTH DAKOTA—\$150.00.**  
**Native Missionary Society, by T. L. Riggs, \$150.**

**COLORADO—\$20.29.**  
**Ault:** S. S., 9. **Colorado Springs:** Second S. S., 3.29. **Creede:** S. S., Lincoln Memorial, 5. **Denver:** First German Ch., 3.

**OKLAHOMA—\$314.41.**  
**Boley:** S. S., 5.41. **Saluppa:** Mrs. H. and daughter, for Pleasant Hill, Tenn., 10. **Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, Treasurer, \$16.**

**NEW MEXICO—\$5.00.**  
**Albuquerque:** Mrs. O., goods for Rio Grande Industrial School. **Marquez:** I. H., 5.

**PACIFIC DISTRICT CALIFORNIA (Northern)—\$212.64.**  
**Berkeley:** First, 56.03; First Ch., goods for Albuquerque, N. M., Ceres: 8.39. **Grass Valley:** 1.62; S. S., .35. **Guerneville:** 71. **Hayward:** S. S., 48. **Lockeford:** 3.69. **Oakland:** Boulevard, 3.84. **Palo Alto:** Miss M. P. C., for Plano Fund, Thomasville, Ga., 5. **Paradise:** Mrs. A. J. Winslow, 25. **Petaluma:** 10.54; S. S., 29; Pulpit Supply, 12.50. **Porterville:** 2.43. **Sacramento:** 8.04. **Salida:** 2.23. **San Francisco:** First, 48.50. **San Juan:** 1.03. **San Lorenzo:** 2.10; S. S., .61. **Santa Rosa:** 1.51. **Tipton:** 5.82. **Weaverville:** 3.78; S. S., .58. **Woodside:** .97; S. S., 1.50.

**Woman's Home Missionary Union of Northern California, for Fort Edwell, \$5.**

**CALIFORNIA (Southern)—\$482.93.**  
**Chula Vista:** Ch., goods for Albuquerque, N. M. **Long Beach:** Mrs. Tucker's Class, for Scholarship at Rio Grande, N. M., 125. **Los Angeles:** First, 50; also goods for Albuquerque, N. M.; Mrs. L. K., for Marion, Ala., 2. **Oceanside:** J. L. C., 10. **Redlands:** First Ch., goods for Albuquerque, N. M. **Riverside:** 15. **San Diego:** First, 38.07; "Friend," for Lexington, Ky., 5; Missionary Soc., goods for Albuquerque, N. M. **Whittier:** 30.

**Woman's Home Missionary Union, 57.91; also special, Piedmont College, 75; and Pleasant Hill, 75.**

**WASHINGTON—\$291.16.**  
**Colville:** 1. **Pomeroy:** 2.72. **Richmond Beach:** 3.00. **Seattle:** Fairmont S. S., 8.45; Fauntleroy, 1.00; Green Lake, 5.80; Pilgrim Ch., 228.89. **Spokane:** Westminster S. S., 17. **Stellacoom:** S. S., 2.40. **Stevenson:** S. S., 2.50. **Vanconver:** Ch., 2. **Tolt:** Ch., Lincoln Memorial, 2.44. **Toppenish:** S. S., 1.97. **Walla Walla:** First S. S., 7; Zion German Ch., 5.

**OREGON—\$61.30.**

**The Woman's Home Missionary Union of Oregon, \$61.30.**

**IDAHO—\$13.50.**

**Boise:** Boys' S. S. Class for Santee, Neb., 11.

**Mulden:** 2.50.

**UTAH—\$38.31.**

**Vernal:** Ashton-Kelly Mercantile Co., 15; Vernal Drug Co., 10; Basket Ball Team, for Willcox Academy, 6.25; S. S., 7.06.

**ARIZONA—\$5.52.**

**Phoenix:** S. S., 5.52.

## THE SOUTH

**KENTUCKY—\$207.00.**

**Lexington:** Chandler League, 180; J. F., 20, for Chandler Normal School; Ch., 7.

**NORTH CAROLINA—\$224.65.**

**Beaufort:** Ch., 7. **Bricks:** Joseph K. Brick School, Lincoln Memorial Offering, 77.16. **Burlington:** Haw River S. S., 3. **Charlotte:** Emmanuel S. S., 20. **Concord:** S. S., Lincoln Memorial, 3. **Greensboro:** Ch., .67. **Haw River:** Melville Ch., 3. **Kings Mountain:** Lincoln Academy Ch., 25. **Moncure:** Jones' Chapel, S. S., 7.30; Liberty S. S., 4.35. **Mt. Pleasant:** S. S., 1. **Pittsboro:** S. S., 2.50. **Rockingham:** Oak Ridge S. S., 2.50; Snow Hill S. S., 2.50; Ch., .67. **Salem:** S. S., 2. **Statesville:** S. S., 2. **Troy:** S. S., 4; First S. S., 1. **Staley:** S. S., 3. **Peabody Academy,** Lincoln Memorial Offering, 40. **Wilmington:** First S. S., 5. **Lincoln Memorial, 5.**

**SOUTH CAROLINA—\$14.50.**

**Charleston:** S. S., 7. **Greenwood:** "A Friend," for Brewer Normal School, 7.50.

**TENNESSEE—\$50.00.**

**Pikeville:** Mrs. J. B. L., for Pleasant Hill, 5. **Pleasant Hill:** S. S., 5. **Sparta:** Dr. J., for Pleasant Hill, 5; Dr. W. J. B., for Pleasant Hill, 10.

**Tennessee Congregational Conference, for Talladega College, \$25.**

**GEORGIA—\$136.42.**

**Athens:** Lincoln Memorial Offering from Knox Institute, 13.79. **Atlanta:** Rush Memorial Ch., 2.73. **Augusta:** S. S., 3.30. **Hagan:** Eureka S. S., 2. **Swainsboro:** S. S., 1.60.

**Thomasville:** "A Friend," for Plano Fund, Thomasville, Ga., 3; Mrs. C. H., for Plano Fund, Thomasville, Ga., 100; Miss F. H. F., for Flag Pole at Thomasville, Ga., 5.

**ALABAMA—\$607.53.**

**Anniston:** Mrs. R. B., for Talladega College, 1. **Athens:** Trinity Athletic Association for Trinity School, 6.75. **Beloit:** Union S. S., Lincoln Memorial, 1.75. **Boxer:** S. S., 2.50. **Childersburg:** S. S., 1. **Florence:** City of Florence, through A. M. A. League, 276.82; S. S., 4.65. **Montgomery:** J. H. F., for Straight College, 5. **Selma:** S. S., 5.85. **Springfield:** S. S., Class, books for Lincoln Academy. **Thorsby:** Ch., 11.20; S. S., 3.80. **Tuskegee:** M. E. R., for Talladega College, 5.

**Woman's Home Missionary Union of Alabama, by Mrs. H. R. Hudson, Treasurer, \$28.50.**

**A. M. A. League..... 53.71**

**LOUISIANA—\$67.83.**

**Abbeville:** St. Mary's Ch., 50 cts; St. Mary's S. S., 5; St. Peter's Ch. S. S., 1.50. **Erath:** Ch., 25 cts. **Gueydan:** S. S., 3.25. **Houma:** Ch., 33 cts. **Lake Charles:** Woodbury Ch., 5. **Mt. Horeb:** S. S., 1.50. **New Iberia:** St. Paul's S. S., 6. **New Orleans:** Straight College S. S., 16; Central S. S., 4.50; Beecher S. S., 10; Beecher Memorial Ch., 10. **Schriever:** St. Mark's S. S., 2. **Thibodeaux:** Raceland Mission, S. S., 2.

**TEXAS—\$48.24.**

**Austin:** Alumni Association for Tillotson College, 26.42; Tillotson College, Lincoln Memorial, 20.82. **Helena:** S. S., Lincoln Memorial, 1.

**FLORIDA—\$16.83.**

**Fessenden:** Fessenden Academy, Lincoln Memorial, 5.58. **Tampa:** First S. S., 5. **Winter Park:** S. S., 6.25.

## FOREIGN

**CANADA—\$3.00.**

**Hilda:** Matthews German Ch., 3.

**Congregational World Movement.....\$2,785.63**

**A. M. A. League..... 1,043.87**

**Diamond Jubilee Fund..... 1,225.85**

**SUMMARY OF RECEIPTS FOR MARCH, 1922**

**Donations .....\$19,969.88**

**Estates ..... 4,662.40**

**\$24,632.28**

## ENDOWMENT FUND

**Estate of Abby B. Haskell, late of Chester, Vt., In Memory of Perry B. Haskell, \$2,221.00.**